



3-7

RESERVE
STORAGE.

THE
MISSIONARY HERALD.

VOL. LXXXVIII. — JULY, 1892. — No. VII.

FOR the month of May, as compared with the corresponding month in 1891, there was an advance in the receipts from donations of over \$5,000, from legacies of over \$8,700; a total advance of \$13,889.76. This gives us for the first nine months of the fiscal year an advance from donations of over \$7,000 and a decline from legacies of over \$24,700, leaving the receipts for nine months from these sources less than those of the corresponding months last year to the amount of \$17,704.22. During the next three months we have reason to expect a decided advance in receipts from bequests. May we not also expect a continued advance from donations?

JAPAN claims an unusual amount of space in this number of our magazine. No one who reads Mr. Albrecht's résumé of the evangelistic work connected with the Kyōto station should fail to read also a report of a recent remarkable tour made by Dr. Davis in one section of the Kyōto field. Many of our readers will doubtless feel, as we do, that some of our missionaries in Japan and elsewhere need to remember that they have bodies to be cared for, and that, however pressing the work may be, it is not well to kill the worker.

WE are glad to see a report that the Rev. J. G. Paton, whose autobiography has stimulated and delighted so many of our readers, is proposing to come to Canada and the United States during the coming season. Mr. Paton has been specially distressed of late over the evils resulting from the "labor traffic" throughout Polynesia. Owing to the paucity of laborers in a great number of islands, including the Sandwich Islands, Fiji, and Queensland, "labor ships," so called, have gone among various groups of the island world, seeking to engage men under contract for three or five years' service. The natives were beguiled away from their homes, and to scenes that were strange and repulsive to them. Many of them died before their term of service had expired, and those who survived were unable to enforce the terms of the contract. Not only missionaries, but English officials, including the Vice-Admiral of the British navy, who has been in command of the Australian squadron for three years, testify that, even under the most stringent regulations, the wrongs and abuses of this labor traffic should lead to its entire suppression. Should Mr. Paton come to this country, he will be cordially welcomed for his own sake as well as in view of his desire to ameliorate the condition of the islanders of the Pacific, to whose service he has given his life.

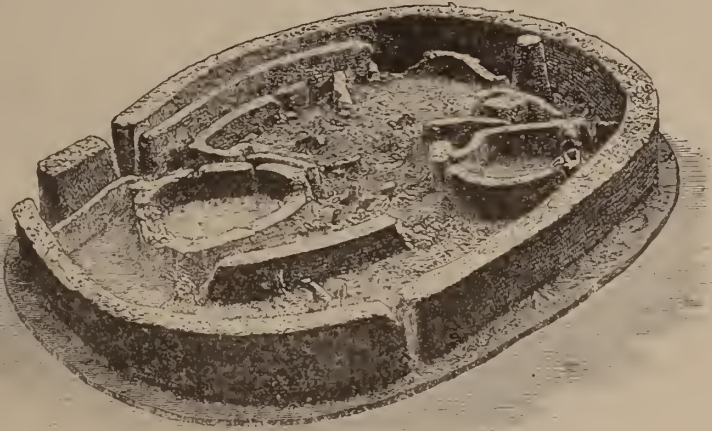
A DISPATCH from London, June 4, states that the British East Africa Company has decided to withdraw its expedition at Uganda at the end of the year, and that it has notified the Church Missionary Society that after that date it can no longer undertake the protection of the society's missionaries in that region. This, if true, is a sad blow, and the condition of affairs at Uganda will be much more serious than it would have been had the East Africa Company never entered the field. It is not strange that the company, which has already expended over \$400,000 in explorations between Mombasa and Lake Victoria, and has gained practically nothing in return, should not desire to maintain its hold at the Lake so long as the British government shows no inclination to aid in the building of the proposed railway. At the meeting of the company, held in London May 18, the president reported that the survey for the railway had been carried inland 400 miles, leaving but from 100 to 150 miles for further exploration, and he declared that no obstacle had appeared to prevent the cheap and easy construction of the projected railway; but he complained that the government had not fostered the undertaking, as it should have done, in the interests of British commerce and for the suppression of the slave-trade. According to Sir William McKinnon, the fear that had been entertained that the warlike Masai would seriously interfere with the surveys and the building of the railroad has proved groundless, these natives not only having made no assaults, but so conducting themselves that it was confidently believed they would make excellent police. The reports given at this annual meeting of the British East Africa Company are of such a character as to lead us to hope that the more recent telegram in reference to their withdrawal from Uganda will prove incorrect.

THE native church at Brousa, Turkey, gave a pleasant surprise to Mr. and Mrs. Baldwin, the faithful missionaries resident in their city, when on the eighth of May they borrowed rugs, tapestries, etc., from the bazaars, and fitted up a large room of the Boys' School building in oriental luxury, and then with music and singing and speechmaking presented their congratulations to these missionaries on the occasion of their silver wedding. The incident revealed the high regard in which Mr. and Mrs. Baldwin are held, and illustrates the cordial relations existing between the native Christians and those who are helping them in the gospel.

THE many friends in this country who are aiding students in our various mission theological schools should understand that they are not only preparing laborers for future service, but are aiding men who are already doing good work for the Master. We have reported at several times the successful labors of the theological students in the Doshisha of Japan. Mr. Barton, of Harpoot, writes us of the return of the theological students connected with Euphrates College, who have been spending their vacation in labors among the villages around that city. He says it was "inspiring to see the glow of enthusiasm with which these students told of the joys and successes which had accompanied their labors." Apart from the valuable missionary work most of them have done, the reaction upon themselves both intellectually and spiritually has been most favorable.

A MISSIONARY in Turkey desires attention called to the fact that the limit of weight of a letter which is sent by international post, at a single rate (five cents), is *one-half ounce*, and not one ounce, as in the United States. Many correspondents in this country seem unaware of this fact, and mail letters with insufficient postage, compelling the missionaries often to pay double rates on the receipt of their letters. This, of course, is wholly through inadvertence, but it is an inadvertence which costs our missionaries many dollars.

WE have alluded several times recently to the explorations of Mr. J. Theodore Bent in Mashonaland, and especially to his reports concerning the great ruins at Zimbabwe. The May number of the *Proceedings of the Royal Geographical Society* has a most interesting article by Mr. Bent, with some illustrations showing the marvelous structures in this interior portion of southeastern Africa. Zimbabwe is about 140 miles southwest of Massi Kessi, and is less than that distance from the region in Gazaland which our missionaries propose to occupy. We have copied the model of the circular ruin presented in the paper of Mr. Bent, as nothing we can say will so well indicate the extraordinary nature of the



MODEL OF CIRCULAR RUIN.

structure. This circular ruin measures about 300 feet in length and 250 feet in width. The encircling wall is 30 feet high, and between 16 and 17 feet thick. The stone is granite, broken with a hammer into uniform size, but having no chisel marks. The courses of stone are carried up with surprising evenness. Evidently the structure was made by a race other than that which now inhabits the region. Mr. Bent is convinced by the style of the structure that the builders were Arabians, who came to this region for the sake of the gold which abounds. Gold-smelting furnaces are found, and though the reefs which furnish the ore are distant, yet the precipitous mound on which this structure is built would furnish the best of defences from attacks of surrounding tribes. It is obvious, Mr. Bent says, that the ruins formed a garrison of a gold-working race in a remote antiquity. The proximity of these most remarkable remains of a former race to the general district in Africa which our Board hopes to occupy makes this report of Mr. Bent a matter of interest to our readers.

IN reference to Mrs. C. H. Ladd, whose death at Middlebury, Vt., on April 27, we chronicled in our last number, Rev. Dr. Cyrus Hamlin, who was associated for many years with Mr. and Mrs. Ladd, sends us the following appreciative words: "Mrs. Ladd had some of the best traits of missionary character. One of them was an easy and natural sympathy with the natives, however different in manners, customs, dress, and modes of life. The native women and girls were attached to her, and she visited them in poverty, sickness, and trouble as a true and unselfish friend. No learning, no combination of elements can compensate for the lack of ability to do this on the part of the missionaries. Although a lady of apparently frail and delicate constitution, she had great powers of endurance and great firmness of purpose. Once, in a protracted illness, when her physician felt it his duty to tell her he could do nothing more for her, she said, 'I am not going to die now, doctor; I have some things to live for yet, and I shall recover.' She lived many years after this a happy, useful life. In the missionary circle of forty years ago she was greatly beloved and esteemed."

THE difficulties under which some of our missionaries are now laboring will be understood by a remark of Mr. Hazen, of Mana-Madura, India, in comparing the statistics of the three stations of which he has had charge for three years, 1888 to 1891. He finds that they have in the stations one more Bible-woman, seven more catechists, twenty more teachers, two more schools, and twenty-three more congregations than they had at the first date, and "yet," he says, "we have the same appropriations now as then." Is it reasonable to suppose that a work advancing at this rate can be carried on without increased means?

AN incident narrated by a letter just received from Mr. Lee, of Chisamba, West Central Africa, illustrates one of the noble qualities which Livingstone often dwelt upon as found in the African. Chisamba is thirty-six miles from Kamondongo where Dr. Clowe lives, and it was necessary to summon him at once. Two boys, or young men as we should call them, Ngulu and Muenekanye, volunteered to start immediately. With their guns and bag of meal, they started late in the afternoon, walking all night through dense woods and bogs and plains, to find on reaching Kamondongo that Dr. Clowe had started on the previous day for Bailundu. Without delaying they hastened to overtake him, reaching his camp that evening. After a few hours of rest they started out with the doctor for Chisamba, arriving there late the same day. Ngulu gave out two hours before reaching Chisamba, but Muenekanye came in with the doctor, a poor, tired, footsore boy. Those noble boys had walked over 100 miles in a fraction over two days, with scarcely any rest, having with them only enough provisions for one meal. A generous present was made them, which pleased them much, but they simply said, "We did not go for pay, *but because we loved the ondon, and she was ill.*" The boys and girls in America who are keeping a record of specially noble deeds will do well to make a note of how Ngulu and Muenekanye went for the doctor.

THE late census of India reveals the sad fact that only one woman out of 250 within the empire is able to read.

SAMOKOV, in Bulgaria, was made a missionary station of the American Board in 1869, when Messrs. Locke and Page and their families made that their home. Into these and other missionary families residing there eleven children have been born, and at one time there were twenty-three missionary children in the place. It is a striking fact, therefore, that during these twenty-three years since the occupation of Samokov no death has occurred in any of the missionary families.

REV. MR. ABBOTT, of Bombay, gives an interesting account in *The Dnyanodaya* of a walk he had taken through the mountains of the Bor State, visiting a people under native rule, who had never before seen a Christian missionary. The region lies on the Western Ghats, southeast of Bombay, between that city and Mahableshwar. After passing by steamer to the mainland, Mr. Abbott walked inland, crossing several ranges of mountains running parallel to each other east and west, finding magnificent scenery and two magnificent forts, Torna and Rajgad. The people were poor, and complained of the severity of their taxes, these taxes being farmed out to the highest bidder. They were therefore timid till their confidence was gained; they feared that the foreigner was some government official who would take away their milk and eggs and chickens by force and without pay. But later they opened their hearts and seemed to welcome the truth. Far removed from Brahman influences as well as from Christian truth, they were unusually ready to receive the message of the gospel. On one occasion, as Mr. Abbott was speaking to a company of these people about Christ and the necessity of being born again, a man in the audience said he had a book that told him some of these things. When asked the name of the book, he replied he could not remember it. He then repeated in Marathi a passage which showed that he had understood the discourse as to the new birth: "The wind bloweth where it listeth, and thou hearest the sound thereof and canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Mr. Abbott had the pleasure of telling the man that the book he had learned this from was the Bible, and that he would do well to study it constantly. So the Spirit of God had wafted this seed of truth into a region which seemed altogether barren and dry. How many such barren districts there are in India, with its population nearly five times as great as that of the United States! And how few the laborers!

THE latest report from Emin Pasha is that he is not dead, but that he is totally blind. Whether alive or dead, he is certainly a mystery, for the present report states that, notwithstanding his total blindness, he was pursuing his way to Wadelai, determined to reconquer the place. The German papers now credit the story of his blindness. P. S. A still later telegram reaffirms the death of the Pasha.

PREPARATIONS are now in progress for holding the Fifth Decennial Missionary Conference for India. The sessions will begin in Bombay on December 28, and will occupy a full week. These decennial conferences have brought together missionaries for the discussion of the great problems relating to their work, and have been of great interest and value. The coming session, it is expected, will prove better than any that have preceded it.

AN article by Rev. H. O. Dwight, of Constantinople, in a recent number shows how the Old Armenians of Turkey are calling for preaching from their priests. This is the case not only at the capital, but in the cities and villages of the interior. Dr. Barnum, of Harpoot, reports that, on a recent tour, he spoke to large and attentive audiences in two Armenian churches, in one of them giving two sermons. As a rule the priests do not favor this, but the people demand it and the priests are constrained to yield to this demand.

THE belief in the efficacy of Christian prayer among some people in India, and their expectation that the gospel is yet to triumph over Hinduism, have a singular illustration in an incident recorded in *Light for India*. A woman came to a missionary at Bangalore asking him to interfere and prevent a certain catechist from praying for her any more. When asked how she knew that the catechist was praying for her, she replied, "I know it very well. I used to perform my worship to the idols quite comfortably, but for some time back I have not been able to do so. Besides, he told me at one time that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying, I shall be obliged to become a Christian too—I know I shall, and I don't want to. Please make him stop praying."

IN the charming memorial volume of Robert Carter, a notice of which we gave in a recent number, there is recorded an incident which gives the true view as to where retrenchment, in case it must be made, should begin. We quote from the volume: "Mr. Carter loved to tell a story of one of the elders of the Scotch Church, who came to New York a poor boy, and when he had earned ten dollars by wheeling goods in a barrow, attended one evening a meeting of the church, called to pay off a debt. When subscriptions were asked for, the lad gave five dollars, which in after life he declared to be the largest gift he had ever made, being one half of his earthly possessions. This good man afterward amassed quite a fortune, but a large portion of it was swept away in a fire. Shortly after Dr. McElroy was going about, as was his yearly custom, collecting money for the various church charities, but he passed Mr. R——'s door, thinking that he would spare him the pain of refusing his usual gifts. Mr. R—— met him on the street, and said, 'You have not called on me yet for my subscriptions.' 'No,' said the doctor, 'I had not the heart to ask you, knowing how heavy your losses have been.' But said Mr. R., 'Retrenchment with me must not begin at the house of God. I shall double my subscriptions this year.'"

THE power of Christian song was singularly illustrated in India, not long since, on an occasion when a wealthy Hindu gentleman gave a great feast in honor of their god Krishna. As usual on such occasions dancing girls were employed to give *éclat* to the entertainment. The presence and songs of these dancers are such as would not be tolerated in a Christian assembly. Yet to the astonishment of the gentlemen present when these girls were asked to sing they sang "What a Friend we have in Jesus!" and "Come to Jesus." These hymns had been taught them by a missionary lady, and as a result of this strange occurrence the giver of the feast subsequently sent his two daughters to be taught hymns like these. In this way entrance was gained into the house of a wealthy family.

PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1891.

CONDENSED FROM STATISTICS PREPARED BY REV. F. STANILAND, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	MISSIONARIES			Stations.	Out-stations.	Churches.	Baptized Adult Converts, 1891.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of Native converts for all purposes, in yen. (1 yen equals 83 cents gold).
		Male.	Unmarried Women.	Total, including Wives.									
Presbyterian Church of the U. S.	1859	25	26	73	11	4	73	844	10,961	59	58	87	16,528
Reformed Church in America.	1859	10	8	28	4								
United Presbyterian Church of Scotland	1874	2	..	4	1								
The Church of Christ in Japan . . . . .	..	..	..	..	..			
Reformed Church in the U. S.	1879	3	3	9	1								
Presbyterian Ch. in the U. S. (South).	1885	10	5	23	5								
Women's Union Miss. Soc. of America.	1871	..	3	3	1								
Cumberland Presbyterian Church	1877	4	7	15	4	5	..	..	4	..	..	..
American Protestant Episcopal Church	1859	12	12	24	5	28	27	250	1,240	20	6	29	2,263
Church Missionary Society.	1869	23	17	40	11	24	55	247	1,903	18	5	46	3,051
Nippon Sei Kokwai . . . . .	..	..	..	..	..	72	..	..	..	..	..	..	..
Society for the Prop. of the Gospel	1873	1	2	4	1	..	151	..	8	5	9	..	..
Wyckliffe College Mission (Canada).	1888	2	..	3	1	2	1	3	27	1	..	2	29
American Baptist Missionary Union.	1860	16	14	44	7	49	15	243	1,204	10	5	41	651
Disciples of Christ.	1883	3	3	9	2	1	4	59	231	..	..	4	92
Christian Church of America	1887	2	..	3	1	4	3	25	150	3	1	3	58
Baptist Southern Convention	1889	2	..	4	1	2	..	7	15	..	..	3	..
A. B. C. F. M. Kumi-ai Churches (a)	1869	32	33	92	13	79	71	1,040	10,037	92	21	67	27,252
Berkeley Temple Mission, Boston (b)	1889	1	..	2	..	..	..	..	..	..	..	..	..
American Methodist Episcopal Church	1873	20	31	51	9	54	54	462	3,839	43	28	50	15,141
Canada Methodist Church (c)	1873	9	12	29	5	12	15	130	693	12	8	45	7,346
Evang. Association of North America	1876	5	..	10	1	6	7	77	445	10	13	16	661
Methodist Protestant Church	1880	5	2	12	2	1	2	15	217	2	..	5	150
Am. Methodist Episcopal Ch. (South).	1886	14	5	30	7	22	10	94	399	17	5	24	373
General Evang. Prot. (German-Swiss).	1885	2	1	3	1	5	3	31	228	11	1	4	300
Society of Friends, America	1885	1	1	3	1	3	1	3	35	..	..	4	..
International Missionary Alliance.	1891	1	2	4	..	..	..	..	..	..	..	..	..
Unitarian	1889	2	0	2	1	5	1	..	..	9	1	6	..
Universalist	1890	2	1	3	1	3	2	37	37	7	..	4	70
Total of Protestant Missions 1891 . . . . .	..	209	178	527	97	381	344	3,718	33,360	349	157	429	74,070

(a) These statistics cease the year ending March 31, 1891. Through a misapprehension, Mr. Staniland, while giving the number of church members correctly, reduces the number of Kumi-ai Churches from seventy-one to fifty. The mission rightly reported seventy-one church organizations, each with its creed, covenant, officers, etc., and numbering twenty or more members, though about twenty of them, not being peculiarly independent, are for that reason alone not admitted to the full fellowship of the Kumi-ai Churches.
 (b) All other items are included in the American Board Report. (c) Statistics to June, 1891.

KYOTO STATION AND ITS EVANGELISTIC FIELD.

BY REV. GEORGE E. ALBRECHT, OF KYOTO.

THE city of Kyōto itself, with 279,792 inhabitants, offers a large and inviting field for evangelistic work. With the removal of the Imperial Court in 1868 from Kyōto to Tōkyō its glory departed, and while Tōkyō has become an enterprising, growing, go-ahead city, readily assimilating Western civilization, Kyōto has remained a stolid, conservative place, where ancient ways and customs keep a firm hold upon the people. It is the Rome of Buddhism. The Buddhist priest, with shaven head and gorgeous robes, still feels here perfectly at home and secure. About 3,000 temples and shrines of the various sects, scattered all through the city, hold the people to the old ways. A new temple of great magnificence and splendor is in process of erection, and the tourist who goes to see its beautiful carvings is astonished at the immense coils of human hair lying on the porch of the temple, strong ropes and hawsers, the offering of the women of Japan for the erection of the temple.

In the city of Kyōto itself we have four churches. In the northern part of the city is the Doshisha College Church, composed entirely of students, teachers, and some of the officials of the school. The preaching which wins and holds the Japanese student differs so much from that adapted to the townspeople, both in the range of subjects and the language used, that this church does not exert much influence upon the people of the vicinity. The chapel of the Doshisha, seating from 500 to 700 is well filled every Sabbath with the students of the college and of the Girls' and Nurses' schools. President Kozaki preaches most of the time. Class prayer-meetings, a Sabbath-school, a Sunday evening service, and a weekly prayer-meeting help to nourish the spiritual life of the school.

About half an hour to the southwest, in the very heart of the city, stands the Heian (Peace) Church. In its present form it is the result of the union, in 1887, of the former First and Third churches, and under the lead of Pastor — now Professor — Matsuyama, well known for his eminent labors in connection with the translation of the Bible, and an authority on Shintōism as well as Japanese literature, this church has developed into a real power in the city. The Sabbath morning audiences crowd the church building to its full capacity, and there is pressing need of a new and larger building. Scarcely a communion passes without additions to the church. The Sunday-school has to be held in two sessions, the adults meeting immediately after the morning service, the children in the afternoon. The church sustains also a weekly prayer-meeting, a woman's meeting, and a children's missionary society. The Japanese Home Missionary Society looks to this church as one of its chief sources of aid. Since the election of Mr. Matsuyama to the professorship of Japanese literature and history in the Doshisha College and Seminary, the church has engaged an assistant pastor, employing, besides him, still another evangelist, especially for house-to-house visitation. The church now numbers 334 members, 155 of whom are women.



RECITATION HALL.

CHAPEL.
THE THREE PRINCIPAL BUILDINGS OF THE DOSHISHA, KYOTO.

SCIENCE HALL.

About thirty minutes' walk to the southeast of this church stands the Shijō Church, on a side street, so that no one, except one determined to find it, will ever go to church here. It is the policy of the mission not to use the funds contributed by the Board for aiding in the erection of church buildings. Only a few blocks from our Shijō Church the Roman Catholic Cathedral towers up in an imposing manner, while the Episcopalians, when opening work in Kyōto about two years ago, bought outright a house on Fourth Street, only about two blocks from our church, and fitted it up as a preaching-place; but our Shijō Church courageously continues its work, although under no small difficulties. While burdened with a debt on their unpretentious property, the church, nobly led by its young pastor, Mr. Murata, is doing a most efficient and aggressive work. Besides meeting all its home expenses the church supports, in part, three preaching-places in different sections of the city. Its membership numbers 190, of whom only 68 are women. The Hon. Y. Nakamura, a member of the late Lower House of the Imperial Diet, belongs to this church, and is the efficient superintendent of its Sunday-school.

The fourth of our churches is the young Rakuyō Church, organized in 1890. It is the result chiefly of the earnest work of Professor Tamura, of the Government College in this city, a former student at Oberlin, and of Dr. Theodore Gulick, an earnest Christian teacher in this same institution. An account of the origin and organization of this church may be seen in the *Missionary Herald* for August, 1890. The church, determined from the start to ask no outside aid, has no regular pastor, but is supplied by one of the theological students, and meets at the residence of one of its members, an assistant librarian of the Government College. The few Christian students of the Government College attend here. The Sabbath-school makes the little house a veritable beehive. The church, although numbering but forty members, is courageously planning for a church building, for which Mrs. Neesima generously gives the lease of a part of the lot on which her home is standing.

These four churches are the tangible result of sixteen years of Christian work in this ancient, sacred city, a result perhaps small when compared with that secured in other cities, but a decided and encouraging result when the character of the city and the paucity of laborers, as well as the high standard of admission to the membership of these churches, are taken into consideration. There are plenty of people in the city who have broken with the native religions, who think well of Christianity, and who would be ready to unite in a church which would ask for nothing but a vague, intellectual assent to some statement of belief, formulated after a semi-rationalistic fashion, and which would be ready to endorse a division of the Sabbath between worship and the winecup. For such the doors of our four churches are too narrow, but our pastors and Christians fully believe that they are wide enough for every truly newborn soul.

Aside from these churches and in vital connection with them are five preaching-places in the city, places where on Sunday evening the gospel-net is thrown out wide into the stream of the passing multitude, and experience has shown that, when rightly conducted, the work in these preaching-places is most productive. Some of the theological students, together with members of the city churches, carry on this work, always two at least preaching on one evening.

Other theological students are engaged in house-to-house visitation in the vicinity of each preaching-place, distributing tracts, lending Christian books, aiming with all this at making an opportunity for conversation about Christianity.



THE REGION ABOUT KYOTO.

To these evangelizing forces on the part of our Kumi-ai churches and of our mission, we must add two preaching-places of the Presbyterians and three of the Episcopalians, both of which denominations began work in Kyōto in 1889.

Turning now from the city itself, let us glance at the evangelistic work in the region of which Kyōto is the centre. In spite of the restrictive passport regulations which impede touring, Kyōto offers a wide and open field of labor for the missionaries living in the city. The governmental precinct extends far beyond the city limits, including the provinces of Yamashiro, Tango, and a large part of Tamba, having an area of not far from 1,800 miles, with a population approaching, if not exceeding, 1,000,000. A Kyōto missionary, with a residence passport, can move with a good deal of freedom within these three provinces. Moreover this city is the only basis for operations covering a much larger district than the Kyōto-Fu, a designation given to the governmental district belonging to an imperial city. The sketch-map on the preceding page shows that it is the centre of a territory including the beautiful and thickly populated Lake Biwa valley, with a thousand villages and with cities like Otsu, the capital of the provinces of Shiga, Hikone, and Nagahama. Within four hours by rail from Kyōto is Tsuruga, a city of 15,000 people, on the northwest coast, having one of the best harbors in all Japan. On the northeast is Fukui; on the west along the seacoast lies the province of Wakasa, with 100,000 inhabitants, where we have not a single church or a single evangelist. Southeast of Lake Biwa a new railroad has brought all that region into close connection with Kyōto, while directly west of the lake is the province of Mino, with Gifu, a city of about 25,000 inhabitants; here also are Ogaki and Nagoya, the cities which suffered most terrible devastation by the recent earthquake, followed by vigorous relief and evangelistic labors by Christians of Kyōto. This work in the earthquake district calls especially for extra contributions from our friends in America.

Outside of Kyōto there are organized Kumi-ai churches at Otsu with fifty-seven members, Hachimam with sixteen members, Hikone with eighty-three members, Nagahama with sixty-two members, and Fukui with twenty-two members. The Tamba Church, scattered throughout this whole mountainous region, has 213 members, gathering for worship in five or six different places, and served by three evangelists. Between Kyōto and Nara, where there is a church of forty members, there is a fertile valley with a large number of prosperous towns, in some of which evangelistic work was begun last year by students from the vernacular department of the Doshisha. At Fushimi, a famous town where 350 years ago stood the strong castle of Hideyoshi, the Napoleon of Japan and the persecutor of the Christians, there is now an open door where an energetic and devout evangelist might reap a large harvest. The only thing needed for this work is an extra \$200. Uji and Osumi are towns of remarkable interest, where Christian work already begun gives promise of excellent results. From all points in Tamba and Tanga come cheering reports of the blessings which the Lord has vouchsafed.

So the field is wide and ready everywhere for the reapers. A great and effectual door is opened before the missionaries in Kyōto, but we cannot enter it as we would, for the Doshisha College and Seminary, the centre of all our work here in Japan, demand our undivided strength. "The harvest truly is plenteous, but the labourers are few. *Pray ye* therefore the Lord of the harvest, that he send forth labourers into his harvest."

FORWARD!

THE London Missionary Society has this year placed by the side of its old standard a new banner inscribed "A Forward Movement." Nearly a year ago the Directors of the Society resolved, "That it is desirable that the Society, notwithstanding the adverse balance with which the past year closed, at once proceed to provide for the present needs which have already been recognized by the Board . . . and that an attempt be made to add 100 additional missionaries to the Society's staff before the Society's centenary is celebrated, in 1895." This proposal was regarded as very bold, inasmuch as it would require an additional outlay of \$125,000 per annum. But the London Society was doubtless stimulated to this special effort by the proposals of the Baptist Missionary Society, which planned to celebrate its centenary the present year by raising a special memorial fund of \$500,000, and also by increasing the annual income by \$500,000. Both of these societies made earnest calls for men and women and for immediate contributions of money. Several schemes were devised for awakening special interest in this forward movement. Among other plans the London Society, at the suggestion of certain clergymen, issued a call for a week of self-denial which should be also a week of special prayer. Friends of the Society were asked during that week to exercise self-denial in all practicable ways and to contribute the amount thus saved for the purposes of the mission. At the Annual Meeting of the Society, held on May 12, the reported result of these various efforts, so far as contributions are concerned, is most cheering. The ordinary contributions have increased \$50,000; special gifts for the "Forward Movement" amount in round numbers to \$45,000, and, most surprising of all, the avails of the week of self-denial, which was observed last February, amounted to \$48,000! The results in the securing of missionaries have not been so striking. The number of missionaries in the field has been increased by nearly ten, and a large number of offers of service have been received from well-educated Christian women; but the Directors are calling anxiously for more men. While recognizing gratefully the new enthusiasm for missions, the secretaries say that "in most cases it has not passed the stage of willingness to pay for a substitute, or to help some one else into the field." But unquestionably the tide is rising, and a better report in this direction may be expected as the result of the new spirit of prayer and devotion on the part of many Christians.

Why should there not be a forward movement in the missionary enterprise in all lands? In reading the reports of the recent annual meetings of the various British societies, all of which seem to have received a new baptism of zeal, we have been struck with the reiterated confessions of sinful apathy in the past. The fact is recognized and deplored that Christ's people are not half-awake on this subject. The sacredness of the trust Christ has left with his Church, the immensity and grandeur of the work to be done, the full and blessed sweep of the divine promise to those who seek to disciple all nations are only dimly apprehended by the mass of Christ's professed followers. The first step toward a forward movement must be confession and humiliation in view of the slowness of our past and present movements. We need to know what we might accomplish if we are to be aroused as we should be. Our English brethren have had a

valuable lesson in this direction connected with their "Week of Self-denial." While by no means all the churches working through the London Society entered into this scheme for observing a week of self-denial, it was found, to the intense surprise of those who did enter into it, that the mere cutting off, *for a single week*, of luxuries in their households, and especially at their tables, netted for the Society a sum nearly equal to one tenth of its whole income for the previous year. How easily might the Lord's treasuries be filled if the people had a mind to give! Such a week of self-denial, if observed by all Christians, would have results far higher in value than the amount of money thus saved. It would show what could be done in the Master's service, and would call attention to the spirit in which it should be done. It would be a summons to prayer and consecration. This seems to have been manifestly the case with our friends in England who, in close connection with the observance of the self-denial week, appointed a day of special prayer, during which meetings were continued for seven hours, and were marked by a series of importunate supplications at the throne of grace that Christ would lead forward his waiting people to the redemption of the world. And since that day of special intercession there have been so many expressions of desire for fellowship in prayer that the Directors of the London Society are now organizing "A Watchers' Band," members of which agree as "watchmen who shall never hold their peace, day nor night," to have some stated season each week to intercede with God on behalf of the work of the Society. The Directors say of this Watchers' Band: "It is not formed to galvanize our churches into prayerfulness, but to find utterance for the prayerful spirit which already exists and craves expression."

May God grant us in this land a forward movement such as he has vouchsafed to our brethren in England! Let us confess our sinful apathy in the past. Let us recognize the fact that we have a living Saviour, head over all things, who seeks to lead us forward by his divine hand to the speedy conquest of the world. How imperative is his command! How blessed are his promises! how sure the victory! Prayer for him: gifts to him: service with him — these are our highest duties and our most blessed privileges. In these directions he is leading us. "Speak unto the children of Israel that they GO FORWARD."

HOW CHINESE CHRISTIANS GIVE.

BY REV. C. R. HAGER, OF HONG KONG.

THE Chinese living in America have so often been accused of carrying home to China all the money earned by them in this country that perhaps a statement of the liberality with which those who have become Christians give to Home and Foreign Missions will not be amiss. We find that, with a membership of 161 in the various churches of California the Chinese have raised \$6,290.40 for all benevolences, or \$39.07 for each member. For the expenses of their own Association they have given \$2,029.90, or \$12.60 a member.

For Home Missions the amount raised and expended has been \$1,913.45, or \$11.88 per member, while for Foreign Missions they have given \$2,181.20, or \$13.54 per member, an amount which if equaled by all the members of our

churches would not only put \$1,000,000 into the treasury of the American Board but \$6,862,505.28 annually more than all the missionary societies of the United States contribute to foreign missions.

The Chinese have made an extraordinary effort this year to raise money in order to build a chapel in Canton, and have secured \$1,913.45 for this purpose. But suppose we deduct this sum, we find that they still give to foreign missions \$638.70, or \$3.96 per member, which if made the basis of contributions for the American Board by all Congregationalists would give us \$2,007,054.72 for the work of evangelizing the heathen. Do not these Christians, who have recently come out of heathenism, shame us in our giving to the Lord's work? It is not long since the Chinese were arraigned most maliciously before the public of New York City. Would it not be wise to give them occasionally their due share of praise? Our American Chinese Sunday-schools are doing more for foreign missions than many of our large churches. A Sunday-school in Brooklyn, of about thirty members, has given \$150 in less than twelve months. Another in New York has recently given \$100 to support a helper under the American Board in the South China Mission. In one of the Boston schools the Chinese alone have given \$114.50, which with \$106 given by the teachers and scholars makes \$220.50 contributed during the past year. Now it is true that figures do not tell everything, but they do tell this: that the Chinese Christians in America give more than American Christians. Yet almost every one of these men labors hard with his own hands to earn what he gives. We often spend more in luxuries than the Chinese earn, but they put us to shame when they begin to give to the cause of missions. Do we not need more self-denial in our giving? I know of a friend of missions who by a little economy saves fifty cents a week with which she supports a Chinese student at school. Fifty cents a week may seem a small matter, but it counts up at the end of a year, and it is these small gifts which the Lord of the harvest loves more than the legacies of the rich. When the books are balanced in the kingdom above, it will be found that the Chinese have not altogether sought their own good in coming to America, but that with the money earned here they have helped to send the gospel to many a heathen land.

Letters from the Missions.

Japan Mission.

AN ELEVEN DAYS' OUTING IN THE PROVINCE OF TANGO.

SINCE the article by Mr. Albrecht on another page was in type, a letter has been received from Dr. Davis referring to an evangelistic tour in a portion of the field described in Mr. Albrecht's article. The map which is there given will serve, in part, to indicate the route taken by Dr. Davis on this trip. He writes under date of May 4:—

"I left Kyōto Friday noon, April 22, and traveled thirty miles that night. The next morning, starting at half-past five, I traveled sixty miles by jinrikisha over the fine road which winds among the mountains and valleys, the last seven miles being along the fine seashore near Miyadzu. I reached Miyadzu at five P.M., and Miss Talcott and Mrs. Foulk, who had already spent a week in Tamba, came into the city an hour later. That evening we had a prayer-meeting, and the next day, the Sabbath, I preached in the morn-

ing, and five were baptized, and the Lord's Supper celebrated. One of the five was the eighth to receive baptism from the family of the woman whom Dr. Gordon baptized a year ago, who was the keeper of a house of prostitution, but who set free all the girls whom she had bought and has lived a most happy life since. Dr. Gordon baptized twenty-five here a year ago and Mr. Albrecht fifteen last fall, so that there are now forty-five members. In the afternoon they had their annual meeting, electing three deacons and two deaconesses, followed by a sociable and a love-feast, consisting of ten small unbaked bean-curd turnovers for each person, with tea. Sabbath evening we had a preaching service, with two sermons, and Monday evening a great theatre meeting, where the people sat and stood, 600 or more, until eleven o'clock, while three of us preached."

AMINO AND ITS "ELECT LADY."

"Tuesday morning Miss Talcott and Mrs. Foulk started for Tajima and Tottori; while the pastor of the Miyadzu church, a Bible-seller, and myself started by row-boat and mountain climb for Mineyama, fifteen miles distant, where we had a preaching service that evening. The next day we went on to Amino, five miles farther, where Pastor Uchida is located, and where lives the old lady, now seventy-three years old, who, fourteen years ago, started for the Shrines of Ise, and being detained in Osaka, heard of Christ at the house of a relative, and becoming interested remained a month, believing the gospel, with the result that she gave up her visit to Ise and went back home. She could not read a word, but she set about learning, and soon became able to read the Testament. She met great opposition from her relatives and the village people, who tried to intimidate her, but she held firm, received baptism, and about eight years ago built a little chapel, and she has largely supported the evangelists who have labored there. She has just paid again over \$300 of the \$2,000 in her possession toward a new church building,

and this was dedicated the evening we reached Amino. The rain poured; but the new church was packed full, and a great crowd stood out in the street, holding umbrellas over their heads, till eleven o'clock, when the benediction was pronounced. After that we had a love-feast again, of rice salad, cold fish, and bean-curd turnovers, with tea, until midnight. The next morning two were baptized, one a woman who came in five miles in the rain, and in the face of so great opposition from her family and friends that many were affected to tears at the sight of her baptism. In the evening another preaching service. Here is now a company of fifteen Christians, all women but one.

"Friday morning we went on fifteen miles to Kaya, where we had a most interesting preaching service in the evening. This is an out-station of Pastor Takinouchi's, from Miyadzu. Saturday morning I started on to Maidzuru, twenty-five miles, where we had a preaching service in the evening, and on Sabbath, May 1, we had communion, with the baptism of two persons. We have had an evangelist here ten months, and now there are nine Christians. In the evening a pouring rain gave us a small, but very attentive audience, in a small theatre, who listened until eleven o'clock again.

"The next morning I started at half-past five, rode twenty miles over mountain roads in a fierce storm of wind and rain, to find that the bridge across the great roaring Wachi River had given away twenty minutes before I reached the spot. Not a bridge or a ferry for thirty-five miles, they said. Nothing to do but to wait a few days till the river subsided so that a boat could cross. I started down the river; four miles below was a ferry, but nothing would induce the men to attempt to cross. I went on five miles farther down, where I found that the river made a sharp curve around a mountain, which checked its fury somewhat and broadened it out, so that it was shallow enough to allow long bamboo poles to reach the bottom. I finally induced some men to pole me over; I then had to walk

over the mountains twelve and a half miles to a jinrikisha road, so that I reached Shuchī, thirty miles from home, at eight o'clock at night, the same time I should have been at home if the bridge had not given away.

“Preaching nine nights in succession; not being able to retire until after eleven any night, often after twelve; preaching three communion sermons in the daytime; holding three communion and baptismal services, with all the talking between times, and the travel crowded into a rainy season in which I did not see the sun for over a week; living on Japanese food; and then the hard trip home, to find a pile of letters and work awaiting me,—have not left me very much rested. But I wish some of those people who think that missionaries are out here to have a good time, living in luxury, could have followed me around, eating, walking, and sleeping as I did,—nay, I rather wish that they had some of the love of Christ in their hearts so that they could appreciate something of the joy there is in this work.”

A THEATRE MEETING.

Miss Brown reports that, since September last, fifteen girls in the Kōbe Home have received baptism, one of them having taken the step in direct opposition to the express command of her parents. Mr. Rowland, of Tottori, immediately after the meeting of the Kumi-ai churches of Osaka, visited certain towns in the Kōbe district. In one of them (Himeji) there was a noisy theatre meeting, quite in contrast to many of the evangelistic services which we have reported as having been held in Japanese theatres. Mr. Rowland says:—

“In Himeji an energetic and promising young pastor was ordained. Theatre meetings were held on two successive evenings. The former was noisy. The speakers found difficulty in keeping the audience. The second night brought persistent opposition to the front. Led by *soshi* there was a perfect mob. One speaker was heard somewhat. The second, Mr. Tsunajima, of Reinouzaka church, Tōkyō, had to give it up. Then Mr.

Miyagawa, of Osaka, who can handle almost any audience, tried, but with no better success. He had to give it up. Some of the leaders of the opposition came up on the platform and yelled their opposition. It seems there were extra efforts to strengthen Buddhism about those days. The police were appealed to, but sent, and could be prevailed upon to send, only one man, who was of course quite powerless. I should have spoken, but the meeting was closed at once without an attempt on my part. Thence I went with an evangelist to Izushi, Toyooka, Iza, and Yōka, in each of which places we held small, quiet, but good services. In the last, work was really begun. They are promised a preaching service twice each month henceforth by the evangelist at Izushi, who will go at his own expense, for a time at least. This was all in the Kōbe field.”

A FARMING COMMUNITY.

Mr. Cary, of Osaka, reports a visit among several of our out-stations of their city. The church at Sanda, about twenty miles north of Kōbe, was the third organized in connection with the mission, but like some country churches in America it has suffered much from the tendency of people to move away to the large cities. Of one of his experiences Mr. Cary writes:—

“Kaibara, also in Tamba, has about fifteen Christians. Our first meeting was held in one of the outlying villages. Since residing in Osaka I have not had much to do with work in farming communities, and the scene recalled some of my former experiences in the Okayama field. A large farmhouse had been lent for the service, and the sliding partitions removed, so as to throw all the rooms into one. A spinning-wheel, baskets, and various farming utensils hung on the walls. Behind the speaker were a number of Shinto symbols and pictures. One candle and a kerosene lamp gave a faint illumination; while fire-bowls, filled with charcoal, warmed those who sat near them. Our jinrikisha men, whose clothes were damp from the rain through which we had come, made a fire

of brushwood on the mud floor of the kitchen, and the flames helped to light up the countenances of those who gathered round, while the chickens, roosting on the edge of a box fastened to the wall, began to move about uneasily as though they thought morning must be near. The audience seemed to be made up of intelligent people; though the prevalence of flattened low-bridged noses showed that we were among the lower classes. In Japan high noses are considered a sign of high birth. Hence a proud person is said to have his nose high; reminding us that Westerners consider that the elevation of the nasal appendage at the other end implies haughtiness or contempt. Even aristocratic Japanese have noses lower than ours. Western spectacles have an inverted U to rest upon the bridge of the nose; here there is a straight bar: and I have several times seen a foreign pair of spectacles turned upside down so that the U-shaped piece might bring the glasses to the level of the eyes.

"In one other respect the rural character of the audience was shown. With a new audience in the city, though the people might smoke before the meeting commenced or even during the singing of the hymns, it is very rarely that any one would use his pipe during the addresses. Not so with this company of farmers, who added the smoke of tobacco to that of the fire and to the fumes of the charcoal. Preachers in America sometimes complain of the poor ventilation of churches. They should see some of the rooms that touring missionaries are familiar with.

"Though the surroundings were rough and uninviting, the audience was attentive and appreciative. After all it is pleasant to get in among the Japanese peasants, who, though lacking the polish of the dwellers in cities, are intelligent and kindly. The next day in Kaibara three persons were baptized. There had been four other applicants, who for various reasons will wait for some future occasion to be received into the church. These small towns among the hills may not be able to show records of large additions to

the churches: but it is from such places that some of our best Christians are coming."

Micronesian Mission.

REPORT FROM THE GILBERT ISLANDS.

MR. WALKUP went down in a trading vessel last year, and after a long voyage of sixty-one days was landed among the Gilbert Islands. On account of the short time which could be given to the group by the *Morning Star*, he was unable to tour among the islands as he much wished to do. Of Apaiang Mr. Walkup says that the harvest, which looked so promising last year, has not been gathered, though he hopes it is only delayed. There had been serious defections among the Christians, and many of the people gave themselves up to feasting, during which some of the old heathen customs were revived. After Mr. Walkup had been there for some time, the king promised that these practices should cease and that the laws should be enforced. On this island there is a Woman's Board of Missions which has increased in its membership, and has now over one hundred dollars in its treasury, and is asking the women on the other islands to unite with it in calling for a lady missionary to live among them. Of the other islands we give Mr. Walkup's account:—

Tarawa. "When we drifted past Apaiang we heard of a war on Tarawa, and on landing we found that both parties said they were ready for peace, and were awaiting my arrival to deliver up their guns. We threw ninety-four rifles delivered us into the deep, and brought the parties together. About a third of the island had been devastated, and church and schools suffered much. On a second visit church and school work had revived somewhat; but some of the rebels were still banded together, claiming that their rights had not been recognized.

"The traders have been very crafty, enticing many into debt and getting the king to sign numerous papers. In this way the debts of the island had been increased from \$3,000 to \$10,000. Owing

to this and the war, only a few books have been sold, contributions small, and only a small part of support pledged to pastor paid."

Marakei. "The awakening of last year is reported to have increased and Mr. Kanoho has received 234; 70 baptized and 164 restored into church. Yet only one of the six schools started last year was supported over a month. This is a ripe field now, and unless they have schools, and an Apollos to water, I fear the tares will prevail."

Tapiteua. "The people, partly aroused last year, and expecting an extended visit from me, had been greatly unsettled by the visit of the Catholic priests, who bought up converts with tobacco and then divided the government of the island."

Nonouti. "Here the people were disappointed that I had not come for a prolonged visit. The schools have been good, but the teachers say that the people would be much more active if I could make two or three visits a year. Our inner circle of church members who have given up tobacco numbers more than sixty, with a greater number of children in the schools."

Apemama. "The old King Binoka had died before our arrival, but the brother now reigning is as stubborn a heathen as Binoka was. Moses and the small band of Christians have not been molested or gained the disfavor of the king, and I fear by their timidity they have not gained his respect."

Maiana. "The schools are reported to have held their own, the Christian party gaining strength. Rev. Mr. Lowe has received 119 to church fellowship. A king has been elected, making the sixth in the group."

Butaritari. "Here all are reported as missionaries, and Rev. Mr. Maka has received 112 by baptism, while 200 have been restored to the church. On my visit by the *Almy* in October, there were many that asked for books, but the books were carried on to Kusaie instead of being landed. A Catholic priest was on the island seeking by bribes or threats to

lead the people to become Catholics. After a time they got very few to listen to them. Samuel Kanikua, one of our most devoted and beloved teachers, whom we left very feeble last year, had entered into the rest above in March last. On our visit by the *Star*, I landed another teacher and 1,800 books. They had a collection of \$250 ready for our vessel, *The Watchman*. The king asked about the petition he sent the United States government last year and complained about the Germans' fining him \$1,000 for goods reported as stolen from a German trader."

Banaba. "We found the island green and the people well fed, but some of the church members had lapsed into sin. Another good contribution of twine, and the work was on the whole encouraging. Yet a two weeks' mission held with them and the addition of a second teacher would, I dare say, bring a wonderful result."

KUSAIE. — GILBERT ISLANDS TRAINING SCHOOL.

Mr. Channon, who has charge of the training school on Kusaie for the Gilbert Island pupils, has had twenty-five scholars, and hopes to have a larger number during the year to come. On the whole, the year has been a prosperous one. Mr. Channon speaks of trials growing out of the conduct of four or five of these young men, but of the rest he says:—

"There has been a marked improvement spiritually and mentally, more so of course in some than in others. Two of the boys, Timoara and Tebara, have united with the church, leaving only four among the larger boys not yet members. The Sunday evening prayer-meetings are led by the older boys in turn, and have been uniformly well sustained. This is the meeting from which we hope to receive the most fruit, and in the last year we have had great reason to rejoice. The time is always all taken by the boys. I rarely take any part but to lead the singing. By this method the boys are made to feel the entire responsibility of the meeting and given confidence in speaking.

The subjects are generally suggested by the sermon or the Sunday-school lesson of the morning. On Thursday evening I occupy most of the time with a talk on some practical, everyday topic. Sunday mornings we hold regular meetings, with preaching and Sunday-school. These are attended quite regularly by a good number of Kusaieans and Gilbert Island people who live near the station. For the past six months I have been preaching in the Gilbert language without the use of an interpreter.

“Aside from the schoolroom work the year has been a specially trying one. The storm left us with all the buildings down and very little native food. We have had to eat a great deal of rice and wild roots. One kind of root, called *badai* in Gilbert, was the principal article of food for the boys for several months. For the last two months the breadfruit trees (which were left after the storm) have been bearing heavily. Bananas planted after the storm are bearing now, and we will soon have *taro*, so that the worst is over. As we did not have the native food to help out the supply, our own food got so low that Mrs. Channon became much run down. But she is, I trust, now fairly on the mend.

“About half the buildings have been rebuilt since the storm. The rest will keep us busy for another six months. Then we shall be fairly restored.”

NGATIC AND PONAPE.

We have before reported that Mr. and Mrs. Rand, Miss Foss, and Miss Fletcher went on from Kusaie in the *Star*, hoping that they might be allowed to resume work on Ponape. The Spanish governor on that island gave them permission to remain within the precincts of the colony, but not to go among the natives till he heard from the Spanish governor at Manila. Mr. Rand says:—

“The governor promised to forward our request by the next steamer, and he thought he could get word in return by August. He assured me that there was no reason why the Protestants and Catho-

lics should not both work on Ponape, and he encouraged us to believe that the answer from his government would be favorable.”

Of the outlook for the mission and of what he saw on the island of Ngatic, which is fifty or sixty miles west of Ponape, Mr. Rand writes:—

“I am hopeful that we will be permitted to return to Ponape in the near future. Still, if these hopes are not realized, and we cannot reside on Ponape for years, I feel that the islands adjacent to Ponape (Pingelap, Mokil, Ngatic, Nuguoror, and Kapinmailan) are of sufficient importance to warrant your keeping the present force of the Ponape Mission in the field. At Pingelap there are nearly 1,000 people, at Mokil about 200, and the same number here at Ngatic; at Nuguoror 200 or more, and about 150 at Kapinmailan. At each of these islands there has been a rapid increase in population the last twenty years.

“Here at Ngatic forty years ago there were but twenty-five people, men, women, and children; now nearly 200. A wonderful work has been accomplished on this island. Before John Francis, the teacher, was landed here in January, 1889, the people knew nothing of Christ; now all the adults but six are Christians. There are a great many promising young men and women here; several couples wish to go to Mokil to be in the training school. I think it will be best to take but one couple this time, and three or four couples and some single men next time, if, after a six or seven months' residence at Mokil, we find it is a healthy place for missionaries. As far as I am able to judge, after a week's stay here at Ngatic, I think this is a much better island for foreigners than Ebon; and from what I hear I think Mokil is a much better island than this.

“We came here just in time. Some of the Christians were becoming cold, neglecting meetings and school. A few were trying to revive their heathen dances. We have two or more meetings daily, and I am encouraged to think that many will

return to their first love and be stronger than ever in faith and works. My week's stay here has confirmed me in the belief that it is absolutely essential to the spiritual life of the native teachers and their churches that the missionary in charge visit each of the churches in his field at least once a year, and these visits ought to be for two weeks or more. Ponape teachers make excellent pioneer teachers, as is shown by the work of Moses, Obadinia, Solomon, Jemej, John Francis, and others on Ponape and at the Mortlocks, Ruk, and other islands. But the second stage of the work is the most difficult. The churches on these islands that have been brought out of the darkness of heathenism into the light of the gospel of Christ must be held for Christ. Few, if any, of the native Micronesian teachers can carry on this second stage of the work without advice and help from their missionary. With what help they can get from us they can hold these churches for Christ better than we can. This is our only hope for Micronesia — an adequate force of missionaries to prepare native workers for their respective fields, and look after the native teachers and churches.

Mexican Mission.

IN THE PARRAL FIELD.

MRS. CASE, of Allende, sends an invitation to join her and her husband on a short review trip through their station field.

“On a Saturday in early February we arrive at San Isidro de Las Cuevas, commonly called ‘Las Cuevas’ (The Caves). Here is the ‘Church of the Christian Pilgrims,’ of the dedication of which an account was given in the April number of the *Missionary Herald*. We know that some of our friends read between the lines something of the sacrifices which this building had cost; how the missionary family left their home in Parral, came here and lived for six months in a little house with earthen floor, in order to start the enterprise and encourage the brethren to persistent effort; how the missionary went

into the fields and helped to husk their corn that they might the sooner go with him to the mountains for the timber.

“But to return to that day in February. Some ten months have passed since the foundation-stones were laid, and the missionaries now reside in Allende, another out-station twenty miles from Parral. For long weeks before the Church of the Christian Pilgrims was dedicated the husband and father was obliged to leave his family alone in this hostile village in order to direct in the finishing and furnishing of the new chapel. The dedicatory services took place the Sunday previous to this Saturday of our visit, and the eight days' meetings are drawing to a close. Mr. Eaton, our nearest missionary brother, who lives 200 miles away, and who came to assist in these services, has returned home, but the meetings continue with interest unabated. Mr. Case has come home to Allende, on a flying trip, for his wife, who has not yet seen the completed church, and after hasty preparations we are off. It is now Sabbath morning, and the bell is calling the worshipers to the first service. As we sit facing the large congregation and see the pleasure and pride of all in their beautiful new house, as we read the eager interest in every face while the service advances, then as we recall how only three and one-half years ago all these faces were turned from us and our religion in fear and hatred, tears of gratitude to God fill our eyes. The church membership here is now seventy-one.

“Returning from Las Cuevas we must stop for an appointment at the Sombretillo ranch. Here a congregation of fifty or seventy greets the pastor on his visits once in two weeks. Of these, twenty have already joined the Parral and Cuevas churches.

“We are now at our Allende home. This is a village of 4,000 people. On Friday evenings a small congregation gathers to hear the Word. As yet but little light illumines the darkness. On three consecutive days of Holy Week there was a cry of murder on our streets.

What wonder that our little boy asked in horror, 'Mamma, when can we leave this place?'

"We will choose Easter Sunday for a visit to Parral, our central station. At break of day some fifty believers are gathered for a service of praise. A mass of blossoms of the pure white, waxy palma almost hides the pulpit. Old and young bring flower offerings, and the house is soon filled with the fragrant breath of holy joy.

"At ten A.M. comes Sunday-school, with an attendance of sixty, and later an object sermon for the children. For a year this little church has gone on bravely alone, keeping up all meetings with only occasional visits from the missionary. Since its organization, five years ago, eighty-nine members have been received on confession of faith. Less than half of these, however, have at present their residence in the city. The missionary family anticipate with much pleasure their return here in the near future, and also to the home-coming of Miss Prescott from Chihuahua. No small part of the pleasure comes from the thought of a permanent home in mission property recently purchased.

"Our Zaragoza out-station is fifty miles north of Parral, and can only be visited once in three months. Going over, we stop for the night at the Holy Cross ranch. In years past this was an unfriendly place, but now some fifty or sixty come out to the services. Arriving at Zaragoza, word flies to all the brethren that 'Señor Alden has come,' and before he has had time to wash off the dust of his tour, he is surrounded by a throng eager to salute their pastor. Two or three days of visitation and meetings follow. The crying need here is a settled pastor. This need we hope our Juarez Training School will soon supply. The church-roll counts thirty-five members.

"We have seen now the central station, three out-stations, and two ranches which are regularly visited. There remain four other large ranches in which we have believers, and where meetings are regularly

sustained by the people themselves on each Lord's day and also on one week-day evening. Besides places already mentioned, there are several large villages of from 800 to 1,500 inhabitants, belonging to the Parral field, but in which no evangelical work is being done, excepting when visited by Mr. Case on rare occasions. Do you wonder that he often wishes he were 'multiplied by ten'?"

Mission to Spain.

GREAT JOY AT SANTANDER.

SANTANDER is about ninety-five miles east of San Sebastian, and Mr. Gulick says he always visits the place with a feeling of peculiar interest, since, for the first ten years of their life in Spain, it was their home and field of labor. He now writes of a visit there:—

"The church in Santander is a heroic band of Christians—small in numbers but strong in faith, patient and firm under persecution, 'hoping in the Lord,' and, according to their means, liberal givers. I was not planning to visit them at just that date, but an especially urgent call came for me to go at once, to discuss with them what appeared to be a very favorable offer of a house for mission premises.

"For nine or ten years the church in Santander has been collecting a fund for the purchase of a house. With sublime faith the little flock has clung to the idea and has persisted in its monthly offerings for this purpose, besides keeping up its contributions to the other causes of the church. Young and old have united in the effort, and several of the latter have been called to worship in the temple 'made without hands,' before they had the pleasure of knowing what earthly tabernacle in their city the money they had contributed might help to buy. For some ten years they have raised for this fund an annual average of about fifty dollars.

"Besides the \$500 thus raised, the pastor, Don Enrique de Tienda, a Spaniard, educated in Switzerland, has

collected, chiefly from among his Swiss and French friends, some \$2,000. It had become a matter of no little solicitude to both the pastor and myself what would be done with these \$2,500, which would not enable us to even initiate the purchase of a \$12,000 building; and during all these years no house fit for mission premises, and suitably situated, had been offered at a lower price. The news now was that a house, well-located, near our present rented premises, was offered for sale for \$4,000. I hastened to the scene and, with the money already in hand, secured the property to ourselves, and the pastor proposes to raise the funds that are still needed during the coming winter among his friends.

“The church is jubilant over the event, as well it may be, and every generous Christian soul will rejoice with it. This is the day when these brethren, tried and tested through many years, see the fruit of their patient waiting and of their tireless giving. As soon as the necessary repairs are made the church will hold its meetings in the new place, while the schools will remain on the premises now occupied by us, which are held on a four years' lease. And the need for a change is great indeed. Our good friends at home can hardly imagine the distress and the drawbacks suffered by this faithful flock, lo, these many years! They have been enough to break up many a church and congregation in our own favored land. During the eighteen years, up to two years ago, this church had occupied, as chapels, eight different rooms, and for a period of two years had had no chapel at all, no landlord being found who would rent a room to us for that purpose.

“At one time, for two years, the chapel was a room that had been used for storing dried codfish, and, in spite of all scrubblings, whitewashings, paintings, and deodorizings, the smell was so strong that strangers, on entering the door for the first time, taken aback by the unexpected odor, often involuntarily clapped their hands to their nostrils. The comical side of the scene is offset by the

thought of the harm done to the gospel by the presentation of it to strangers with such repelling accompaniments. That, however, was the only room that at the time could be secured for the work.

“And the church is not much better off in its present home (from which we hope soon to escape by the good providence of God) that I have mentioned. The schools and the room used for chapel are up one flight of stairs. The ground-floor below — a large hall — is a dancing saloon! In it dancing, accompanied by a brass band, is in progress, almost every evening of the week, and the afternoon of every *feast* day, including Sundays. The disturbance occasioned by it does not essentially harm the day-schools, but on the meetings for prayer and for worship — all of which have to be held on evenings and on Sunday afternoons — words fail to tell the effect. The strains of the secular music can be heard during meeting-time with perfect distinctness through the undeadened floor, and the pulsations of the dance can be felt in the vibrations of the framework of the house. That under such circumstances there should be *any* congregation, or any schools as the outgrowth of such a congregation, must, to the mind of any one who can appreciate the circumstances, be a strong proof that there is a true and deeply rooted Christian life there drawing its strength from hidden springs of God's grace, which those faithful souls make out to reach through and beyond repellent odors and the close-pressing attractions of the amusement of all others most alluring to the Spanish heart.

“During the year 1891 the church and congregation raised in money for the Building Fund, \$46; for the maintenance of worship, \$94; for the needy sick, \$19; and the day-schools produced in fees, from an average monthly attendance of 130 pupils, \$303. In view of the small number and the scant resources of the church we may well wonder at these figures. If we were to begin to draw comparisons between this church, with its dearth of privileges and of resources, its

labors in the gospel and its sacrifices for the work, and the highly favored churches of our own land, surely we would not wish to complete the problem!

“A notable feature at Santander is its day-schools for boys and girls. From ten or fifteen children a few years ago, their numbers are now limited only by the space in which to receive them. The rooms are so crowded that there is scarcely space in which to form the classes to recite their lessons, and I cannot understand how they are taught to so much profit. The Roman Catholic bishop, a man of much energy, has done his best to break up these schools, by establishing rival free schools in the neighborhood, and by promises and gifts to the parents and the children, accompanied often by threats, but as yet with slight result.

“The Sunday morning service is a veritable Congregational Sunday-school, in which are found a large part of the day-scholars and the adults of the congregation. As regards the study of the Scriptures, the day-schools are genuine missionary schools, finding their natural close, after the week's work, in the Sunday-school, in which, also, the children receive new awaking and impulse for the week that is before them. It is a cheering sight to see so many young people receiving, day by day, systematic and careful instruction in the Holy Scriptures. If there is any comfort or assurance to be taken from the promise: ‘My word . . . shall not return unto me void,’ the pastor and the teachers at Santander have good cause for encouragement in their arduous work in the Lord.”

West Central African Mission.

THE OMBALA AT BAILUNDU. — CRUELITIES.

UNDER date of March 22, Mr. Woodside writes from Bailundu:—

“For a year or more I have been going to the ombala here, and have been holding services. There are some excellent features about that work, one of which is

that there we find men from all parts of the country and visitors from other neighboring countries. In my going about this whole region I find almost everywhere some one who had seen and heard me at the ombala. So by preaching there we were preaching to the country at large. On the other hand, there are decided drawbacks, particularly the changeful character of the audience. To-day they are there and to-morrow they are gone, and you have an entirely different crowd next time. We are liable to so many interruptions. I may go there and find them having some dance or a beer drink, or some caravan may have returned from the coast and they have sent the king some whiskey, and he calls all to come and drink with him. Of course that is more interesting to the great majority than any of our words, and so off they go.

“Again, the king, who is sometimes very friendly, is not so at other times. I heard that he said of late that I was not to come there any more. He did not say that to me. The prime minister has been very friendly to me, as also other headmen have been. But their friendliness has caused the king to become jealous of them. He has threatened to depose the prime minister if he allowed me to come to his place to hold services. I went to the king and told him I had heard that he had said I was not to go to Muenkalia's (the prime minister's). I said that if this was so I would come to his place, as I thought it well that he should hear our words and know for himself whether they were good or not. He then said I should go on as before. I do not wish to cause any rupture between the king and his headmen. I think they are afraid of the king, as they are in his power. So now when I go there on Sundays I do not enter Muenkalia's place as heretofore, but we take a central position within the ombala, and yet not within the enclosure of any one. This we find is as a good a position as any.

“I think we are in blissful ignorance of many of the dark deeds that take place at the ombala. The king has just built a

new house. He called for the men from various villages to bring each a stick, and afterward a bundle of grass. He would kill an ox and give a small piece of meat to each. When he began building, the king poisoned a man that he might have his skull for a fetich charm to put into the new house. The person killed was not one of his slaves, but a child of a village some distance away. Another man is to be killed when the house is completed. The headmen are all privy to this thing, and know beforehand who the victim is to be. It afterward becomes an open secret. The poison is prepared by some medicine-man and the king puts it into whiskey and gives it to the man to drink."

Western Turkey Mission.

A CONFERENCE OF CHURCHES.

DR. GREENE, of Constantinople, attended the annual conference of pastors and delegates of the churches of the Nicomedia district, held in Hunjilar, a town 100 miles east of Constantinople. Of the place and of the conference Dr. Greene writes:—

"The town is beautifully situated on the mountain-side, and contains 2,000 inhabitants, all Armenians. Near by, on the same mountain-side, is another Armenian town, called Koordbeleng, of 4,000 inhabitants. In passing by Hunjilar, thirty-one years ago, there was not a friend to greet me. Now there are about 100 Protestants, large and small, with seventeen church members, a chapel and pastor, and a school of twenty-five pupils. Some twenty brethren met the delegates with horses at the railway station near the foot of the mountain, took us to their charmingly situated village, and entertained us most hospitably for nearly four days. The conference consisted of fourteen native and two missionary delegates, representing eight out-stations."

Dr. Greene reports the topics that were considered at the conference, chief among which was the one of self-support, the native brethren taking up the matter very earnestly. Of the services which

were held on the Sabbath, Dr. Greene says:—

"They were attended as never before in Hunjilar. As the chapel could not hold the crowd which was expected, a Gregorian Armenian—the richest man in town—freely gave for our use a large, new building, erected for the rearing of silkworms. Here in the morning I preached in Armenian, to an audience of 400, on 'The Prodigal Son,' and this service was followed by the communion. In the afternoon Rev. Hajop Tashjian preached on 'Zeal in Religion' to an audience of 200, and in the evening there was a praise-meeting with an address on 'Christian Joy.' Two experience meetings were also held during the day: one with the church members, in which each brother made statements respecting his habits of private and family prayer, method of keeping the Sabbath, the government of the temper, and honesty in business; and another with the pastors and helpers, in which each brother spoke of the joys and sorrows of his work, methods of labor, etc. These meetings were highly relished. The presence of so large a body of Protestant workers, the conduct of the conference, and the character of the religious services, not only greatly cheered the brethren, but also made, we trust, a deep and salutary impression on the people of the town."

At a later date, May 16, Dr. Greene reports that on the previous Sunday the services at Constantinople were of special interest. "The Pera chapel was crowded to the very door; at Koom Kapoo I had the largest audience of the season. More and more people love to come to our preaching services, though few care to join themselves to the Protestant civil community."

Eastern Turkey Mission.

PROGRESS AT VAN.

MR. F. D. GREENE, writing from Van, May 4, says:—

"This week our Van church has had great cause for rejoicing in the reception

of five new members, one being a teacher in the boys' school, two members of the girls' school, and the other two married women. To fully appreciate the significance of this event it must be remembered, first, that the gain is from among the *women*, who hitherto have been much less responsive than the men; second, that the standard, set by the members themselves, is higher than in America, and the examination more searching; third, that the Van church has, in the past, been almost unreasonably conservative in receiving new members, refusing admission to many of both sexes whom the missionaries approved of, and who would be received at other mission stations. This event encourages us to hope that several others who have applied for membership may be received in due time. While we regret that some are rejected or put off longer than seems necessary, still this is better than the other extreme of indifference and laxity, that would reduce our body to the level of the Old Church.

“Our Van schools are prospering through evil report and through good report. The Old Church is coming to realize that the only way to save itself is by satisfying the demand for better teaching and preaching—a demand which is evidently an indirect result of missionary labor. In obedience to this demand, a man, who has been for several years in our employ as teacher or preacher, has lately been made superintendent of the largest Gregorian school in the city, with 600 scholars. He is a member of our church, and will prove loyal, we trust, to Protestant principles, though his position is a delicate one.”

A FAITHFUL WIFE.

Miss M. A. C. Ely, in reporting a tour taken some time since among the outstations of Moosh, writes of the village of Kooltig:—

“I was much interested in the narrative of a woman at this village, who had recently begun to attend Protestant services. She gave me a most touching account of her experience in seeking the

truth. I asked her if she was at liberty to take lessons of the Bible reader and attend meetings held at the chapel. She answered that usually her husband and his family did not oppose her, adding that even if she were severely beaten, as had sometimes been the case, it would not prevent her from following the convictions of her conscience. In answer to my question, ‘Does your husband care for any of these things?’ she replied with intense earnestness, ‘No; he is perfectly careless. I have talked with him a great deal, but seeing that *my* words did no good, I cut off some of my ornaments and with them bought a Bible, which I have placed before him. I expect that *God’s* words will some time arouse him.’”

Marathi Mission.

THE WORK OF ONE MISSIONARY.

THE question is often asked as to the way in which missionaries spend their time. An unusually full answer is found in a section of the annual report of the Marathi Mission, prepared by Rev. Robert A. Hume, of Bombay. He says:—

“No short report can give any adequate idea of the daily life of any one. But as some readers would like at least a general idea, I will try in a few paragraphs to describe my work. From June to October, for five days in the week, I spent four and a half hours in teaching fourteen students in our Theological Seminary, and from one to four hours a day in preparation for this work. Besides that I superintended about thirty agents in eighteen villages, hearing their reports, writing to them sometimes, visiting them occasionally on Saturdays and Sundays, making suggestions, and paying them.

“I also superintended a book depot, took reports, ordered new books, audited accounts, attended three church services a week, sometimes conducting them, and preached to non-Christians on an average once a week. I held numerous meetings with the pastor and deacons of the Ahmednagar church, and occasionally meetings with the pastors of other

churches. Much pains were taken to stimulate the Young People's Christian Endeavor Society, in its four sections, and to help the fifteen Sunday-schools for non-Christians by obtaining and supplying pictures and cards, and by visiting, on the average, one school a Sunday. I did some visiting of the sick, gave some medicine, and did a good deal to help Christians get work, besides writing some matter for our monthly Marathi magazine for the young. There has been no end of correspondence, Indian and American. Considerable time was spent in planning and making arrangements for the great annual meeting of the Christians, and during part of the year one evening a week was given in turn to a special gathering and Bible reading at the houses of different missionaries. Besides auditing semi-annual mission accounts, I did many other things too numerous to mention. Ordinarily I rose at six and retired at half-past ten.

"The months of April and May were spent at a health station, resting, exercising, reading, visiting a good deal, attending mission meetings, and either conducting or arranging for one English and one Marathi religious service a week. During the other five months work was more miscellaneous, but not less taxing; spent a good many days in the district visiting the villages and stimulating the district work; made three business trips to Bombay about printing, collecting money, etc. Spent a considerable time in preparing matter for our magazine for the young. Conducted several parties of visitors about the station, showing them something of our mission work. For two months I was pastor of a church, with 512 names of old and young on its rolls, and helped in organizing a new church. Acted as counselor, by interview and by letter, for scores of persons on all manner of questions, religious, social, pecuniary, mental, etc.

"Here are some of the questions by letter: from a missionary in the Punjab, detailed information about ecclesiastical arrangements in our mission and support

of pastors; from a missionary in Bengal, about our Christian Endeavor Society; from a missionary in Madras, letters about help in Christian literature; from three missions, about our Theological Seminary; from one missionary, an inquiry why we do not emphasize fasting as a means of spiritual development; from several persons, about temperance and opium; from one, about Christian organic union; from several, about Sunday-schools; from two, about schools for missionary children; from many, about agents, etc. From America came many requests for information about this, that, and the other boy, or girl, or school, etc. During the year I baptized forty-four persons, received five to church membership, conducted ten funerals, and solemnized ten marriages. These notes give some idea of the kind of work which one Indian missionary has to do. He would not exchange it for any work in the world. Unto me who am less than the least of all saints is this grace given that I should preach, in many ways, to the people of India the unsearchable riches of Christ."

Hong Kong Mission.

MR. TAYLOR reports a recent visit at San Ning, Kwong-hoi, and Hoi In, where he found many things to encourage him. Of Hoi In he writes:—

"On Sunday morning we visited one of the villages just outside the city where live two of our sisters who were baptized last year. There seems to have been quite a change of attitude at this place toward our work. The last time Mr. Hager visited the village was in company with the preacher at Hoi In, and they were rather roughly treated. Our good brother, Chau Sui Cheung, has read his Bible and some history, and from personal experience knows that opposition to the truth is better than absolute indifference, and consequently did not cease his visits because of this rough treatment. The results, as is always the case, promise to fully reward his faith. Not only have two been baptized since that time, but

three more will be baptized the next visit I make. I could hardly put them off. They urged most earnestly.

"I also learned on this visit that Mr. Tam, the high school teacher, of whom Mr. Hager wrote in the *Missionary Herald* for May, 1891, and whom I baptized at the beginning of this year, is up again for examination for degree, and that

he is causing his light to shine. I am truly glad of this. These examinations, as you doubtless know, are held every year in different parts of the province, where hundreds of the most promising Chinese meet together, and with whom no one can do so much good or wield such an influence as one of their own number."

Notes from the Wide Field.

BRITISH AND FOREIGN BIBLE SOCIETY.

At the Eighty-eighth Annual Meeting, held in Exeter Hall, May 4, the Earl of Harrowby presiding, the statement was made that 13,000 copies of the Bible, in whole or in part, were issued every working day of the year by that society alone. Versions of some part of the Bible in nine new languages appeared this year for the first time on the lists of the Society. There lacked only 11,000 of 4,000,000 copies of Bibles, Testaments, or portions, distributed during the year, which is an advance of 62,000 copies over the previous year. Since 1874 the society had issued a little short of 132,000,000 copies. Since 1884 the circulation of the penny Testaments has exceeded 5,000,000 copies. We regret to add that the gross expenditure of the year, which was \$1,174,000, exceeded the receipts by about \$116,000. One of the striking facts brought to view in the annual report is that the Bible is circulated as never before in Mohammedan lands; the agency at Aden, with its branches, sells 20,000 copies; Algiers takes 8,800; in Morocco there is a circulation of 6,000; and there is a call for the sacred Book in almost all Mohammedan lands.

TURKEY.

RELIGIOUS INTOLERANCE. — We have referred several times to the recent action taken by the Turkish government in reference to missions, but we wish to give here an extract from the correspondent of *The London Times* at Vienna who, through sources open to him there, has obtained a clear view of the attitude of the Turkish government. This correspondent wrote from Vienna, March 9: —

"I hear from Constantinople that the Turkish government has entered upon an unfortunate campaign against foreign missionary work in the Ottoman empire. The Bible missionary societies have done too much good in Turkey for this to be a matter of indifference, particularly as the anti-missionary crusade of the Porte seems to be directed against the Christian schools. The principal measures hitherto enforced are (1) that no school shall be held without a special permit from the Ottoman authorities; (2) that all schools shall be under Turkish inspection; (3) that no mission school shall admit Mohammedan pupils. A bill now under consideration tends to give legal sanction to the restrictions from which the missionary societies are suffering, and will prevent them and the Bible societies from selling even authorized books in all parts of Turkey. A vexatious decree was issued last year forbidding missionaries to use their houses as churches or schools without a special imperial firman.

The right of the missionaries to carry on their work in Turkey is established by different international conventions, and amongst others by the French Capitulations of 1740, the British Capitulation of 1809, the Treaty of Berlin, and by private agreements with the United States. Moreover, until lately the attitude of the Porte toward

foreign missions had given no ground for complaint. Evidently the present intolerance is prompted from abroad. There is ample room for a little plain speaking on the part of the English foreign office. As a rule the government shows a disinclination to espouse the cause of the foreign missions, and possibly it may have its reasons for it; but in this instance it is plainly the duty of the authorities at home to remind the Turks of their obligations, and to appeal to the Sultan's sense of right and justice on behalf of the missionary work."

AFRICA.

THE CONGO. — That singular disease, the sleeping sickness, according to the report of Dr. Small at Banza Manteke, written in January, is greatly in abeyance, but on the other hand the missionary at Palabala still speaks of the disease as prevalent in their school. It is said to be much more common in the cold season and is greatly aggravated by an exclusively vegetable diet. The missionaries desire a hospital in which cases can be treated and a more scientific study of the disease can be carried on. The people trust in their fetiches till life is almost extinct, and then often send for the missionary to pray for them.

KING GUNGUNYANA. — *L'Afrique* reports a recent visit of the Swiss Protestant missionary, M. Berthoud, to King Gungunyana of Gazaland, at his present residence, Mandlakazi. M. Berthoud was delegated by his colleagues at Delagoa Bay to obtain leave to found a mission and establish himself there, with Christian Gwambas from Spelonken, in the Southern Transvaal. Gungunyana referred M. Berthoud to the Portuguese Resident, through whom all appeals from foreigners must be made. M. Berthoud explained to the Resident that the Portuguese government had already authorized a Swiss Protestant mission in the colony of Lorenzo Marquez, and recalled the fact that the Brussels Conference had proclaimed religious freedom in all colonies of the States there represented — a freedom confirmed by the Anglo-Portuguese treaty. The Resident acceded to M. Berthoud's request, but some days passed before Gungunyana was visible. It was a festival time and the king feared to appear before the missionary in the state of intoxication in which he was every day plunged. He said, "With the other whites that goes for nothing, for we drink and grow gray together, but for the first time, the missionary must not see me drunk." In three or four days M. Berthoud obtained his audience. The great native potentate was seated in a wooden chair, sleeping off his beer and fanning his bare skin with an immense felt hat. His ungracious face cleared up when the missionary displayed a present of hatchets and sickles. He answered favorably the request made of him. "Let your evangelists," said he, "come without fear; they are my children, and no one has a right to prevent their settling with me." On the following Sunday and Monday he wished, with his court, to hear some Christian hymns sung, and the opportunity was improved to offer a prayer, the first, no doubt, ever heard in the residence of the negro king. This trip, of about 750 kilometers, from Delagoa Bay to Mandlakazi, occupied a little over a month.

THE SLAVE-TRADE IN GARENGANZE. — Mr. Swan, of the Arnot Mission in Garenganze, Central Africa, has recently given to the *Mouvement Géographique* of Brussels some statements in regard to the present condition of the slave-trade in that region. Garenganze is a part of the Congo Free State, and the Katanga Company has a concession there. The king, Msidi, who was so friendly to Mr. Arnot, is the chief organizer of the slave hunts. He secures slaves by raids into the neighboring countries, east and west, as well as north and south. These countries are now overrun with armed bands, which devastate and depopulate them. The villages are burned, all the men beheaded, and the women and children carried captive. At Katanga, a boy of eight or ten years brings about forty cents in our money, a young girl from \$3 to

\$4, a woman from \$1 to \$1.20. Most of them are sold to Bihé traders or to Arabs from the east. They die in great numbers before reaching their destination, but those who remain with Msidi are not less wretched, for he is a bloody despot. His residence is surrounded with an enclosure each stake of which is surmounted by a skull. Mr. Swan has often seen a heap of the heads of men and women freshly killed. The wives of Msidi, who are counted by hundreds, are at any moment decimated on the merest pretext; oftentimes a question of fetish.

THE RAILROAD ACROSS THE SAHARA. — One is surprised at learning that the French are pushing their way rapidly toward Lake Tchad, in Central Africa. Already the trains run inland 250 miles, to the oasis of Biscara. If now the British would build their road to Lake Victoria, Central Africa would soon be a well-known region.

EAST INDIES.

SUMATRA. — Many of our readers will doubtless be surprised to know that the island of Sumatra, under the government of the Netherlands, has an area a little larger than that of New England, New York, New Jersey, and Pennsylvania combined.

The population is about two and a half millions. We find in *The Chronicle* of the London Missionary Society a summary of recent work on the island, showing the real progress of the gospel. When the Dutch commenced their rule, the Mohammedan religion was professed by many, but the Mohammedan priests do nothing to instruct their people in their religion, and the Koran has not been translated into the language of the Battas. Among these once savage and even cannibal Battas there are now about 1,800 Christians, and there are eleven native pastors and eighty-eight other preachers and teachers. It will be remembered that it was by the Battas of Sumatra that Lyman and Munson were so brutally killed. The Dutch government is now counseling the people to send their children to the Protestant mission schools, and hundreds of Mohammedans have embraced the gospel. In 1890, 250 were baptized, while 500 were under instruction preparatory to baptism. In the valley of Scillingding, in the northern part of the island, there are 11,000 Batta Christians. Several chiefs, who have heretofore bitterly opposed the truth, have become humble Christians. One of the chief factors in securing this result has been the labors of an English lady, Miss Needham, who offered her services to the Rhenish Missionary Society. She has, at her own cost, put up a meeting-house, and a hundred converts are grouped at the various stations. This work in Sumatra is the jewel in the crown of the Rhenish Missionary Society.

Miscellany.

BIBLIOGRAPHICAL.

Growth in Grace and other Sermons. By the late W. C. Magee, Archbishop of York. New York: Thomas Whittaker & Sons. Pp. 297. Price, \$1.75.

Archbishop Magee was one of the ablest and most spiritual preachers of the Church of England. A sermon preached by him before the Church Missionary Society many years ago is among the most memorable of missionary discourses. This volume is worthy of the great preacher who has recently passed from earth.

Tanganyka: Eleven Years in Central Africa. By Edward Coode Hore, Master Mariner. London: Edward Stanford. 1892.

This account of the first labors of the London Missionary Society, at Lake Tanganyka, begins with the year 1877. Eleven missionaries have fallen in the service, and eleven more have been obliged to withdraw, but the work goes on and is now shedding an ever-brightening light over the inner darkness of Africa. Captain Hore himself, the hardy, courageous,

and successful explorer and navigator of the lake, left the mission in 1888. He continues to do it good service by the publication of this most readable record of its successful establishment and present outlook. Evidently he has a clear head and a devoted heart. He sets vividly before us the great sea, 600 miles inland from the Indian Ocean; the physical centre, the heart of Africa. Tanganyika spreads itself out before our eyes, a long, oval, crater-like cavity, sunk deep in a surrounding rim of mountains, and filled by the rain-fed streams, which flow down the mountain-sides and give it the name Tanganyika — *Mixture*. It is 600 miles long and 300 miles broad. From the outside slopes of the encircling mountains the rainfall flows off on every side to form the sources of the continental rivers, the Nile, the Congo, and the Zambesi. The slopes are clad with a virgin forest of gigantic trees, reveling in perpetual moisture and filled with all manner of animal and vegetable life. Twelve tribes of natives inhabit the shores, the coast-line being 1,000 miles long. Large numbers of Arabs are domesticated among them.

As a result of the mission work it is stated that the difficulties of climate and transit are, to a large extent, overcome, the former by the choice of healthy sites. Difficulties with the natives and the Arabs have been entirely avoided by a prudent and conciliatory policy. Three centres of work are now firmly established. Two Gospels have been translated; the people have learned to assemble for worship, and, at the close of 1891, *the first*

convert was baptized. Others have since followed.

The Voice from Sinai: The Eternal Bases of the Moral Law. By F. W. Farrar, D.D., F.R.S. New York: Thomas Whittaker, 2 and 3 Bible House. Price, \$1.50.

This is a refreshing volume, especially in these times. It is in Canon Farrar's best style, and is an emphatic upholding of the divine authority of the Decalogue. "It remains for the Gentile, no less than for the Jew, for the nineteenth century after Christ, no less than for the fifteenth before Him — the immutable expression of God's law."

Our Life Among the Iroquois Indians. By Mrs. Harriet S. Caswell. Boston and Chicago: Congregational Sunday-School and Publishing Society.

Mrs. Caswell, who is well known in many departments of Christian labor, and who is now the admirable editor of our *Home Missionary Magazine*, was for seventeen years a missionary of the American Board, which then had charge of the mission to the Iroquois at their New York Reservations. This Indian story, at once entertaining and affecting, does not however begin with Mrs. Caswell's labors, but in 1833, when Mrs. Asher Wright, of Barnet, Vermont, joined the Iroquois Mission. The book is in fact a biography of Mr. and Mrs. Wright, and a record of their noble work and its results, as well as a narrative of remarkable personal experiences. It ranks among the best of missionary books. In reading it one often knows not whether to laugh or weep, and so does both! Let every Sunday-school library have a copy of *Our Life Among the Iroquois*.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For all missionary societies and for their executive officers and directors: that they may be guided by divine wisdom; that they may enter deeply into the mind of Christ in reference to the redemption of the world; and that they may be under the sway of the Holy Spirit in the administration of their sacred trusts.

ARRIVALS IN THE UNITED STATES.

- April 12. At San Francisco, Miss Kate C. Woodhull, M.D., of the Foochow Mission.
 May 29. At New York, Miss Henrietta West, of the Central Turkey Mission.

DEPARTURES.

May 28. From San Francisco, Miss A. A. Palmer, returning, and Miss A. E. Abell to join the Micronesian Mission. Miss Abell goes to Ruk, to be associated with Mrs. Logan and Miss Kinney.

June 11. From New York, Rev. W. N. Chambers and wife, returning to the Eastern Turkey Mission.

DEATH.

May 7. At Henrietta, Texas, Mrs. N. A. Pierson, wife of Rev. George Pierson, M.D. Mr. and Mrs. Pierson sailed for Micronesia in 1854, but on account of her feeble health they were obliged to retire from the mission in 1860. She has been in feeble health ever since that time until her death. Her end was peace. "She was full of joy, waiting with smiles for her Lord to take her home."

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Report from the Gilbert Islands. (Page 284.)
 2. Kusaie and other islands. (Page 285.)
 3. A trip in Mexico. (Page 287.)
 4. A new church in Spain. (Page 288.)
 5. A missionary's work in Western India. (Page 292.)
 6. A missionary tour in Japan. (Page 281.)
 7. Kyoto as a centre of missionary work. (Page 274.)
 8. How the Chinese in America give. (Page 280.)
-
-

Donations Received in May.

MAINE.	Rockingham county.
Franklin county. New Sharon, Cong. ch. and so. 3 25	Hampton, Cong. ch. and so. 8 14
Hancock county. Bucksport, Elm-st. Cong. ch. 58 10	<i>Legacies</i> .—Greenville, Miss Lucy M. Merriam, by Rev. Geo. F. Merriam, Ex'r, 200 00
Kennebec county. Hallowell, South Cong. ch. 15 00	553 61
Lincoln and Sagadahoc counties. Bath, Winter-st. Cong. ch., of which 17.55 m. c. 650 10	200 00
Penobscot county. Brewer, 1st Cong. ch. 10 50	753 61
Hampden, Cong. ch. and so. 8 61—19 11	VERMONT.
Piscataquis county. Foxcroft and Dover, Cong. ch. and so. 23 00	Caledonia county. East Hardwick, Cong. ch. and so. 32 50
York county. Limerick, Cong. ch. and so. 9 00	Chittenden county. Jericho, 1st Cong. ch. 15 81
777 56	Franklin county. Enosburg, Miss'y Assoc. of Cong. ch. 32 00
NEW HAMPSHIRE.	Orleans county. Newport, 1st Cong. ch. 13 42
Cheshire co. Conf. of Ch's. W. H. Spalter, Tr. 12 00	Washington county. Waitsfield, Cong. ch. and so. 5 58
Gilsun, Cong. ch. and so. 12 00	Windham county. Brattleboro, "H." 20 00
Keene, 1st Cong. ch. 92 38—104 38	West Brattleboro, Mrs. E. C. Her- rick, 1 00—21 00
Grafton county. West Lebanon, Cong. ch. and so. 12 00	120 31
Hillsboro county. Manchester, 1st Cong. ch., 78.59; Franklin-st. Cong. ch., 33.86, 112 45	<i>Legacies</i> .—Essex, Nathan Lathrop, by A. A. Slater, Adm'r, 5 00
Mason, Cong. ch. and so., 6.50; P. S. Wilson, 2, 8 50	125 31
New Boston, Levi Hooper, for Japan, 50; do., for North China, 35, 85 00—205 95	MASSACHUSETTS.
Merrimac county. Concord, South Cong. ch., 132.39; North Cong. ch., A. S. Smith, 5; A friend, 20, 157 39	Barnstable county. Falmouth, 1st Cong. ch., to const. Rev. CHAS. H. WASHBURN, H. M. 95 00
Henniker, Cong. ch. and so. 65 75—223 14	North Truro, Cong. ch. and so. 6 00—101 00
	Berkshire county. North Adams, Cong. ch. and so., to const. Mrs. RHOBA A. JEWETT, H. M. 100 00
	Pittsfield, 1st Cong. ch. 150 00
	Sheffield, Cong. ch. and so. 9 69—259 69

Bristol county.	
Dighton, Nathan Walker,	6 00
Easton, Cong. ch. and so.	7 00
Norton, Trin. Cong. ch., 9; Mrs. E. B. Wheaton, 100,	109 00—122 00
Essex county.	
Andover, West Cong. ch.	40 00
Essex county, North.	
Ipswich, 1st Cong. ch.	20 00
Newburyport, Ann P. Bassett,	10 00—30 00
Essex county, South.	
Danvers, Maple-st. Cong. ch., to const. PERCY DAMON and Mrs. MARTHA P. PERRY, H. M., 240.77; "T.," to const. Rev. Wm. E. BARTON, H. M., 50,	290 77
Topshfield, Cong. ch. and so., add'l, Franklin co. Aux. Society. Albert M. Gleason, Tr.	2 00—292 77
Ashfield, Cong. ch. and so.	2 60
Bernardston, Miss M. L. Newcomb, for support of a miss'y in China, in part,	500 00
Greenfield, 1st Cong. ch.	19 00
Northfield, Trin. Cong. ch.	25 00
Shelburne Falls, Cong. ch. and so.	15 00—561 60
Hampden county.	
Chicopee, 2d Cong. ch.	58 00
East Longmeadow, Cong. ch. and so.	25 00
Holyoke, 2d Cong. ch., to const. ARTHUR J. NEWELL and EDWARD N. WHITE, H. M., 200; Ladies of do., toward salary of Mrs. Bell, Ceylon, 150,	350 00
Longmeadow, Gentlemen's Benev. Assoc.	2 61
Ludlow Centre, Cong. ch. and so.	14 78
Palmer, 2d Cong. ch.	20 00
South Hadley Falls, Cong. ch. and so., 23 33; A friend, 10,	33 33
Springfield, 1st Cong. ch., 100; South Cong. ch., 100; Olivet Cong. ch., with other dona., to const. Mrs. ANNIE R. KILBON, H. M., 75.04; Hope Cong. ch., 63.86; A friend, 10; do., 5,	353 90
Westfield, 1st Cong. ch.	157 41
West Springfield, Park-st. Cong. ch.	45 52—1,060 55
Hampshire county.	
Chesterfield, Cong. ch. and so.	13 00
Florence, Mrs. H. S. Bridgman,	4 00—17 00
Middlesex county.	
Bedford, Trin. Cong. ch.	67 52
Lexington, Lex.	20 00
Maynard, Cong. ch. and so.	65 00
Melrose, Cong. ch. and so., of which 15.19 m. c.	148 95
Reading, Cong. ch. and so., of wh. 1, special gift,	11 00
South Sudbury, A friend,	10 00
Wilmington, A friend,	10 00—332 47
Middlesex Union.	
Groton, Union Cong. ch.	10 50
Harvard, Cong. ch. and so.	7 00
Lancaster, Edward Phelps,	60 50
Leominster, Cong. ch. and so.	27 00—105 00
Norfolk county.	
Brookline, Harvard Cong. ch., thank- offering,	25 00
Holbrook, Winthrop Cong. ch.	71 02
Hyde Park, 1st Cong. ch.	65 04
Sharon, Cong. ch. and so.	61 00
South Walpole, Missionary,	3 00
South Weymouth, Old South ch.	25 00
Walpole, Rev. Geo. Langdon,	1 00—251 06
Plymouth county.	
Brookton, Chinese Sab. sch. of Porter Cong. ch., for work in Hong Kong,	5 00
Kingston, Y. P. S. C. E. of May- flower Cong. ch., to support native preacher in Madura Mission,	10 00
Whitman, Cong. ch. and so.	37 30—52 30
Suffolk county.	
Boston, Park-st. ch., 136; Village ch., Dorchester, 113.31; G. A. W., 300; J. H. Farrar, 20; Y. W. C. A. of Warrenton-st., toward sup- port of Mrs. E. A. Bell, 10,	579 31

Worcester county, North.		
Ashburnham, 1st Cong. ch.	32 33	
Worcester co. Central Ass'n. E. H. Sanford, Tr.		
West Boylston, 1st Cong. ch.	4 25	
Worcester, Plymouth Cong. ch., to const. HENRY F. LELAND, H. M., 93.16; Mrs. A. H. Wilder, 10,	103 16—107 41	
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.		
Saunderstown, Cong. ch. and so.	5 80	
Sutton, E. L. Snow,	50 00—55 80	
4,000 29		
Legacies.—Chicopee, Silas Mosman, by M. H. Mosman, Ex'r,		600 00
Fiskdale, Simeon A. Drake, avails of land,	35 00	
Harwich, Miss Tamesin Brooks, by F. S. Davis, Ex'r,	100 00	
Ipswich, Mrs. Miriam G. Burrows, by Frank W. Coburn, Ex'r, add'l,	50 00	
Littleton, Otis Manning, by W. E. Conant, Ex'r, of wh. 100 to const. WALDO E. CONANT, H. M.	1,000 00—1,785 00	
5,785 29		

RHODE ISLAND.

Kingston, Cong. ch. and so.	26 00
Woonsocket, Globe Cong. ch.	91 73—117 73

CONNECTICUT.

Fairfield county.	
North Greenwich, Cong. ch. and so.	10 53
Redding, Cong. ch. and so.	24 33
Stamford, 1st Cong. ch.	31 00—65 86
Hartford county.	
W. W. Jacobs, Tr.	
Buckingham, Cong. ch. and so.	15 00
East Berlin, Mrs. B. G. Savage, Granby, 1st Cong. ch.	10 00
4 17	
Hartford, Student's Assoc. of Theol. Sem.	19 10
New Britain, South Cong. ch.	136 48—184 75
Litchfield co.	
G. M. Woodruff, Tr.	
Goshen, Mrs. Moses Lyman,	10 00
Kent, 1st Cong. ch.	34 55
North Woodbury, North Cong. ch.	29 90
Salisbury, A thank-offering,	10 00
Thomaston, Cong. ch. and so.	9 85
Winchester, Cong. ch. and so.	4 00
Woodbury, 1st Cong. ch.	9 85—108 15
Middlesex co.	
E. C. Hungerford, Tr.	
Haddam, Cong. ch. and so.	16 30
New Haven county.	
Waterbury, 1st Cong. ch.	33 65
New London co.	
L. A. Hyde and H. C. Learned, Tr's.	
New London, 1st ch. of Christ, m. c.	14 89
Norwich, John Rossiter,	25 00—39 89
Tolland co.	
E. C. Chapman, Tr.	
Mansfield, 2d Cong. ch., 42; do. and Sab. sch., add'l, 1,	43 00
Somersville, Cong. ch. and so.	15 31
Talcottville, Cong. ch. and so.	332 00—390 31
Windham county.	
Danielsonville, S. B. Winter,	5 00
843 91	

Legacies.—Putnam, Hannah G. Shaw, by John A. Carpenter, Ex'r,		410 00
1,253 91		

NEW YORK.

Albany, Miss G. H. Learned,	25 00
Baiting Hollow, Cong. ch.	4 27
Brooklyn, South Cong. ch., 100; Union Cong. ch., 10; A friend, 100,	210 00
Hamilton, Mrs. John Diell,	2 00
Henricetta, Cong. ch.	12 35
Honeoye, Cong. ch.	35 20
Ithaca, Mrs. E. M. Orton,	1 00
Keene Valley, Cong. ch.	10 00
Ludlowville, Mr. Lamberson,	5 00
Morristown, 1st Cong. ch.	6 50
New Haven, Cong. ch.	23 90
New York, Broadway Tab. A mem- ber, 500; Charles J. Starr, 10,000; Charles Dana, 200; Rev. P. D.	

Cowan, for school at Foochow, 25;
Charles E. Pierson, 25; John S.
Pierson, 10; Mrs. Caroline L. Smith,
15; Wm. F. Barnard, 4; A tithe, 2, 10, 781 00
Otto, Cong. ch. 10 00
Riverside, Chapel Branch, 1 48—11,127 70

Legacies.—Le Roy, Mrs. Elizabeth
C. Smith, by Rev. Lyman D.
Calkins, Ex'r. 5,456 57

NEW JERSEY.

Beverly, Rev. R. Taylor,
Glen Ridge, Cong. ch., of which 50 for
support of 2 catechists at Dindigul,
India, 112 15
Newark, A tithe, 2 00
Orange, Valley Cong. ch., m. c. 36 91
Summit, Central Presb. Sab. sch.,
towards support of native preacher,
Tung-cho, care of Rev. D. Z. Shef-
field, 100 00—276 06

PENNSYLVANIA.

Blossburg, Jacob Jones, 5 00
Charleston, Welsh & English Cong. ch. 10 00
Guy's Mills, Woman's Miss'y Soc. 5 00
Pittsburgh, Mrs. Adaline Boyden, 20 00—40 00

ALABAMA.

Talladega, Cong. ch. 51 00

INDIANA.

Fort Wayne, Miss'y Soc. of Plymouth
Cong. ch. 12 00
Indianapolis, "M. N. T." 100 00
Macksville, Cong. ch. 6 00
South Vigo, Cong. ch. 71
Terre Haute, Mrs. Mary H. Rose, 10 00—128 71

MISSOURI.

Ironton, J. Markham, 1 00
Peirce City, Cong. ch. 32 35
St. Louis, A friend in Hope Cong. ch. 4 07—37 42

OHIO.

Akron, 1st Cong. ch. 127 79
Alexis, Cong. ch. 10 00
Amherst, 1st Cong. ch. 12 85
Berlin Heights, 1st Cong. ch. 16 45
Coolville, Mrs. M. B. Bartlett, 20 00
Justus, Welsh Cong. ch. 4 00
Lodi, 1st Cong. ch. 9 00
Marietta, 1st Cong. ch., toward sup-
port of Rev. E. B. Haskell, 117 10
Oberlin, 2d Cong. ch., 86.69; Mrs.
P. L. Alcott, to const. STILLMAN
BRONSON, H. M., 100, 186 69
Richfield, Cong. ch., of which 5.89
from Oak Hill Branch, 12 85
Toledo, Lagrange-st. Cong. ch., 1.71;
Woman's Miss'y Union of do., 1.71;
Washington-st. Cong. ch., 39, 42 42
Twinsburg, Cong. ch. 20 00
Wauseon, Cong. ch. 13 00—592 15

Legacies.—Oberlin, Rev. C. V. Spear,
by Geo. N. Spear, Ex'r, in part, 5,000 00
5,592 15

ILLINOIS.

Bunker Hill, Cong. ch. 45 00
Chicago, U. P. Cong. ch., m. c., 9.05;
"Cash," 100; Charles Read, 3, 112 05
Dundee, Cong. ch. 28 45
Forrest, Cong. ch. 13 18
Glencoe, Cong. ch. 96 00
Homewood, Mrs. M. B. Taft,
Lawn Ridge, Geo. M. Sims, 40
Marseilles, R. N. Baughman, to const.
ALBERT J. WEIRICK, H. M. 100 00
Oakwood, Cong. ch. 5 00
Odeli, Cong. ch. 40 00

Princeton, Friends, for Bible reader in
Ceylon, 30 00
Seward, Cong. ch. 49 70
Sterling, 1st Cong. ch., add'l, 5 00
Toulon, Cong. ch. 39 32
Waverly, Cong. ch. 31 11—597 21

MICHIGAN.

Ada, 1st Cong. ch., 3; 2d Cong. ch., 7, 10 00
Cass City, A friend, 10 00
Covert, Mrs. D. Rood, for work in
Mashonaland, 2 00
St. Johns, Cong. ch. 37 71—59 71

WISCONSIN.

Fond du Lac, Cong. ch., 28.31; do.,
W. C. Hamilton, to const. Mrs. MARY
T. HAMILTON, H. M., 100, 128 31
Fulton, Cong. ch. 9 07
Hammond, Cong. ch. 6 00
Hayward, Cong. ch. 4 63
Kenosha, T. Gillespie, 20 00
Leon, Cong. ch. 1 20
Racine, A friend, 8 00
River Falls, Cong. ch. 52 84
Wauwatosa, Cong. ch. 130 43—360 48

Legacies.—Fort Howard, Mrs. C. L.
A. Tank, by James W. Porter,
Ex'r, 1,000 00
Kenosha, George H. Starr, by
Charles F. Nevin, Ex'r, add'l, 60 00—1,060 00
1,420 48

IOWA.

Almoral, Cong. ch. 8 55
Bear Grove, Cong. ch. 16 50
Cedar Falls, Y. P. S. C. E., toward
support of Rev. and Mrs. E. B.
Haskell, 9 08
Central City, Cong. ch. 13 00
College Springs, 1st Cong. ch. 9 51
Des Moines, Plymouth Cong. ch., to
const. W. H. LANGAN, H. M. 304 75
Dubuque, 1st Cong. ch. 63 57
Earlville, Cong. ch. 15 50
Fannington, M. H. Cooley, 2 00
Goldfield, F. T. Philbrook, 6 00
Keokuk, Cong. ch. 51 41
Orient, Cong. ch. 15 00
Reinbeck, Cong. ch. 42 78—557 65

Legacies.—Des Moines, Mrs. Harriet
L. Rollins, add'l, 2 89
560 34

MINNESOTA.

Belgrade, 1st Cong. ch. 6 68
Glyndon, Cong. ch., add'l, 93
Minneapolis, Plymouth Cong. ch.,
46.41; Park-ave. Cong. ch., 33.22;
Lowry Hill Cong. ch., 14.27, 93 99
New Richland, Cong. ch. 5 75
New Ulm, Cong. ch. 27 05
Paynesville, Cong. ch. 4 45
St. Paul, St. Anthony Park Cong. ch. 18 85—157 61

KANSAS.

Kirwin, Cong. ch. 6 01

NEBRASKA.

Addison, John Hogbin, 9 65
Macon, A little boy, 40
Red Cloud, Cong. ch. 12 10
Scribner, Cong. ch. 14 00
Sutton, Mrs. E. D. Goodrich, 3 00
Virginia, A friend, 125 00
Willow Valley, Cong. ch. 2 00—166 15

CALIFORNIA.

Oakland, Plymouth-ave. Cong. ch.,
m. c. 9 46
Santa Cruz, 1st Cong. ch. 49 15—58 61

OREGON.

Eugene, Cong. ch. 20 10

COLORADO.

Colorado Springs, 1st Cong. ch. 100 00
 Highlandlake, Cong. ch. of Christ, 6 59—106 59

NORTH DAKOTA.

Dwight, Cong. ch. 12 00
 Fargo, Plymouth Cong. ch. 2 25—14 25

SOUTH DAKOTA.

Yankton, Cong. ch. 26 20

UTAH.

Ogden, 1st Cong. ch. 36 00

ARIZONA.

—, "A friend," 100 00

NEW MEXICO.

White Oaks, Cong. ch. 14 00

DOMINION OF CANADA.

Province of Quebec.
 Montreal, Y. P. S. C. E. of American Presb. ch., for salary of Rev. Hilton Pedley, 300 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Ruk, Rev. Alfred Snelling, 15 00
 Turkey, Pera, The Gozmayan Sisters, 4 84
 West Central Africa, Bailundu, Mrs. M. M. Webster, 10 00—29 84

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part, 9,714 24

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 1,500 00

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Mason, Cong. Sab. sch. 5 00
 VERMONT.—Swanton, Cong. Sab. sch. 17 00
 MASSACHUSETTS.—Boston, Y. P. S. C. E. of Eliot ch., 20; do. of Phillips ch., 13.30; do. of Highland ch., 9.04; East Somerville, Y. P. S. C. E. of 1st Cong. ch., 18.52; Hyde Park, Y. P. S. C. E. of 1st Cong. ch., 25.33; Lakeville, Precinct Sab. sch., 8; North Adams, Braytonville Y. P. S. C. E., 3; Taunton, Y. P. S. C. E. of Union Cong. ch., 10; West Boylston, Y. P. S. C. E. of 1st Cong. ch., 9.50; Whitinsville, Y. P. S. C. E., 13.50, 130 19
 CONNECTICUT.—Groton, Y. P. S. C. E., for support of student in Zulu Mission, 30; Salisbury, Cong. Sab. sch., 3; Woodstock, Y. P. S. C. E. of 1st Cong. ch., 23.95, 56 95
 NEW YORK.—Baiting Hollow, Cong. Sab. sch. 1 00
 ARKANSAS.—Rogers, Y. P. S. C. E. 5 69
 OHIO.—Oberlin, 2d Cong. Sab. sch. 30 00
 ILLINOIS.—Chicago, Y. P. S. C. E. of Duncan-ave. Cong. ch., for India, 1.70; Oglesby, Y. P. S. C. E., for do., 6.42; Ridgeland, Cong. Sab. sch., 10.06; Sterling, Cong. Sab. sch., 3.58, 21 76
 MICHIGAN.—Galesburg, Young people of Cong. ch., for village school, Madura Mission, 12 50
 WISCONSIN.—Delavan, Cong. Sab. sch., 6.09; Ripon, Cong. Sab. sch., 3.94, 10 03
 IOWA.—College Springs, Y. P. S. C. E., 5; Fairfield, Cong. Sab. sch., for educational work in Africa, 25; Tabor, Cong. Sab. sch., 9, 39 00
 MINNESOTA.—Duluth, Pilgrim Cong. Sab. sch., 5; Merriam Park, Olivet Cong. Sab. sch., 8.15; Minneapolis, Park-ave. Cong. Sab. sch., 16.78; do., Y. P. S. C. E. of 5th-ave. Cong. ch., 6.62; New Richland, Cong. Sab. sch., 90c.; Paynesville, Cong. Sab. sch., 1.92; Verndale, Cong. Sab. sch., 1.32; Waseca, Cong. Sab. sch., 7, 47 69
 KANSAS.—Burlington, Union Sab. sch., 1.50; Topeka, North Cong. Sab. sch., 5.35, 6 85
 OREGON.—Eugene, Cong. Sab. sch. 2 00
 UTAH.—Salt Lake City, Y. P. S. C. E. of 1st Cong. ch. 8 20
 393 86

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Dedham, Cong. Sab. sch. 5 24
 CONNECTICUT.—New Haven, 1st Cong. Sab. sch. 20 00
 MISSOURI.—Kidder, Cong. Sab. sch. 2 16
 AFRICA.—Bailundu, Cong. ch., 18.75; Rev. W. M. Stover 15; Mrs. M. M. Webster, 5, 38 75
 66 15

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI.—Breckenridge, Cong. Sab. sch. 6 25
 OHIO.—Harbor, Y. P. S. C. E. 10 00
 ILLINOIS.—Chandlerville, Y. P. S. C. E. 6 25
 WISCONSIN.—Beloit, 2d Cong. Sab. sch., 25; Waukesha, Y. P. S. C. E., 25; Waupun, Cong. Sab. sch., 25; West Superior, Cong. Sab. sch., 6.25, 81 25
 IOWA.—Des Moines, Y. P. S. C. E., 37.50; Orient, Cong. Sab. sch., 1; Reinbeck, Y. P. S. C. E., 50, 88 50
 MINNESOTA.—Plainview, Y. P. S. C. E. 8 00
 KANSAS.—Burlington, Cong. Sab. sch. 6 25
 SOUTH DAKOTA.—Webster, Y. P. S. C. E. 12 50
 219 00

The following for above object were acknowledged in May and June *Heralds*.

INDIANA.—Orland, Cong. Sab. sch. 2 50
 MISSOURI.—Joplin, Y. P. S. C. E. 12 50
 ILLINOIS.—Chicago, Porter Memo. Y. P. S. C. E., 5; do. of U. P. Cong. ch., 25; Galesburg, Y. P. S. C. E. of 1st Cong. ch., 15; Naperville, Y. P. S. C. E., 13; Neponset, Y. P. S. C. E., 6.25; Ridgeland, Y. P. S. C. E., 15; Rogers Park, Y. P. S. C. E. and Sab. sch., 25; Rollo, Cong. Sab. sch., 3.55; Wheaton, Y. P. S. C. E. of College ch., 10, 117 80
 MICHIGAN.—Kalamazoo, 1st Cong. Sab. sch., 15; Stanton, Y. P. S. C. E., 6.25, 21 25
 WISCONSIN.—Evansville, Y. P. S. C. E., 6.25; Plymouth, Y. P. S. C. E., 9.08, 15 33
 IOWA.—Dubuque, Y. P. S. C. E. of Immanuel Cong. ch., 6.25; Gilbert

Station, Y. P. S. C. E., 12.50; Manson, Y. P. S. C. E., 30; Mason City, Y. P. S. C. E., 10, 58 75
 MINNESOTA. — Morris, Y. P. S. C. E., 12.50; Wabasha, Y. P. S. C. E., 17.50, 30 00

KANSAS. — Burlington, Y. P. S. C. E., 6.25; Leavenworth, Y. P. S. C. E., 6.25, 12 50
 NEBRASKA. — Fairmont, Y. P. S. C. E., 10 00 280 63

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — South Brewer, Y. P. S. C. E. of 2d Cong. ch., 5.48; do., Friends, 8.52; both for work of Rev. H. B. Newell, 14 00
 VERMONT. — Essex Junction, Y. P. S. C. E., for use of Rev. W. F. English, 7 00
 MASSACHUSETTS. — Athol Centre, Mrs. Chas. Stevens, for support of Theol. student in Japan, during vacation, 20.75; Agawam, Cong. Sab. sch., for support of Frederick T. Edwards in Jaffna Coll., 35; Bernardston, Miss M. L. Newcomb, for nat. preachers and helpers in Marathi Mission, 250; do., for do. in Madura Mission, 250; Boston, Mt. Vernon Chinese Sab. sch., for native preacher, Hong Kong, 123.45; do., Walnut-ave. Sab. sch., for Koordish boy, Harpoot, 39.81; do., Miss E. M. Drury, for "Arthur," Madura, 25; do., Extra-cent-a-day band of Highland ch., for work of Rev. Geo. Allchin, 15; Dedham, 1st Cong. Sab. sch., for flag for *Morning Star*, 15; Lawrence, Lawrence-st. ch., for a special object, 42; Plympton, Y. P. S. C. E., for scholarship in Pasmalmai Sem., 20; Rockland, Primary dept' of 1st Cong. Sab. sch., for pupil, care Rev. E. P. Holton, 12; Somerville, Mrs. Henry Howard, for work of Rev. E. G. Tewksbury, 10; Spencer, Primary dept' Cong. Sab. sch., for Okayama Orphan Asylum, 0.25; Westfield, 1st Cong. ch., for work of Rev. L. S. Crawford, 50; Worcester, Union ch., for cottage at Pasmalmai Sem., 150; Wrentham, Cong. ch. and Y. P. S. C. E., for self-help dept' of Bardezag High sch., 25, 1,092 26
 CONNECTICUT. — Meriden, Centre Cong. Sab. sch., for use of Mrs. L. S. Crawford, 12; Norfolk, Young ladies' mission band, for use of Mrs. Henry Fairbank, 40, 52 00
 NEW YORK. — Binghamton, Mrs. Sabin McKinney, for native preacher in Zulu Mission, care Miss G. R. Hance, 25; Brooklyn, Willoughby-ave. chapel Sab. sch., for work of Rev. S. L. Gulick, 25; do., King's Daughters of Marcy-ave. Baptist ch., 20; do., Carrie B. Lane, 10, both for use of Miss Anna L. Millard; New York, the Misses Leitch, for rebuilding and repair of Oodooville ch., care Rev. W. W. Howland, 100; do., William E. Dodge, for electro-types and types for Dr. F. L. Kingsbury, 50; do., Young Ladies' For. Miss'y Soc. of Broadway Tab., for Girls' Sch., Oodooville, care Mrs. Howland, 10; do., for Training sch. at Tung-cho, 50; do., Miss'y Assoc. of Olivet Sab. sch., for schools, care of Miss Bush, Turkey, 50; do., Sewing sch. of Bethany Cong. ch., for work of Rev. S. L. Gulick, 10.23; do., Infant class of Chalmers 7th-ave. Presb. Sab. sch., for "Isabella Lyon," care Mrs. S. W. Howland, Ceylon, 5; do., for Bible reader, care Mrs. Lewis Bond, Monastir, 10, 365 23
 NEW JERSEY. — Montclair, 1st Cong. Sab. sch., for Rev. Jas. D. Eaton, 39.43; Orange Valley ch., for support of native teacher, care of Rev. J. C. Perkins, India, 60, 99 43
 PENNSYLVANIA. — Philadelphia, Bedell Bible class of St. Paul's Ref. Epis. ch., for support of Rev. G. M. Gardiner, 20 00
 OHIO. — Cincinnati, Y. P. S. C. E. of Central Cong. ch., for Niigata schools, 16.45; Cleveland, A friend, 150; do., Thomas Wilson, 25; do., C. W. and Nellie Merrell, 15; do., Mrs. Brancher, 2, all for Niigata schools; Medina, Miss Mary A. Curtiss' Sab. sch. class, for work of Mr. and Mrs. W. S. Ament, 1.60; Oberlin, 2d Cong. Sab. sch., for support of "O Yuki San," care of Mr. Clark, Kōbe, 18; South New Lyme,

Young Ladies' Miss'y Soc. for the Hiuga library, care of Mr. Clark, 5, 233 05
 ILLINOIS. — Chicago, Bethlehem Cong. ch., for High sch., Mardin, care of Rev. W. C. Dewey, 25; do., "Thankful," for support of village school, Marathi, care of Rev. R. Winsor, 60; Polo, Presb. Sab. sch., for work of Rev. C. F. Gates, 24.43; Ridgeland, Cong. ch., for church site, Chihuahua, 66.35, 175 78
 MICHIGAN. — Chassell, Cong. ch., for sciopticon, for Rev. E. P. Holton, 15, incorrectly acknowledged in April *Herald*, under Illinois.
 WISCONSIN. — Grand Rapids, Mrs. Mary E. Lord, for education of theol. student, Marsovan, care of Rev. G. F. Herrick, 30; La Crosse, Mrs. J. A. L. Bradfield, for pupil, care of Miss M. G. Nutting, 10, 40 00
 IOWA. — Alden, Cong. Sab. sch., for use of Miss Zimmer, 10; Grinnell, A friend, for church building in Fatsna, care of Rev. Geo. E. White, 17.60, 27 60
 MINNESOTA. — Northfield, Y. W. C. A. & Y. M. C. A. of Carleton College, toward salary of Mr. Wingate, Marsovan, 100 00
 CALIFORNIA. — Los Angeles, 1st Cong. ch., for Rev. F. M. Price, 50; Mills College, Tolman Band, for Bible readers, care of Miss S. R. Howland, Ceylon, 25; do., for educa. of young man in Batticotta College, care of Rev. S. W. Howland, 25; Riverside, auxiliary for new church, Guadalajara, care of Rev. John Howland, 10, 110 00
 MONTANA. — Red Lodge, W. F. Meyer, for work of Miss M. H. Meyer, 50 00
 TURKEY. — Talas, One-cent-a-week Bible Soc., for distribution of Bibles, care of Rev. and Mrs. F. E. Rand, Micronesia, 8.80; do., for do., care of Rev. Otis Cary, Japan, 8.80, 17 60

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For use of Rev. J. D. Eaton, Mexico, 10 00
 For use of Rev. J. E. Tracy, Madura, 5 00
 For purchase of Bibles, care of Miss Gleason, 1 00
 For use of Miss M. E. Sheldon, 80 00
 For endowment fund, care of Rev. A. N. Andrus, 10 00
 For use of Miss Fidelia Phelps, 15 00
 For tank for Miss Stillson, 30 00
 For woman's work in Ozaki, 25 00
 For pupils, care of Miss Emily C. Wheeler, 16 00—102 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For Kōbe College Building, 3,000 00
 For Marash College Building, 1,000 00
 For Beggars' School, Aintab, care of Dr. Fuller, 25 00—4,025 00

6,620 95
 Donations received in May, 39,791 06
 Legacies received in May, 13,919 46
 53,710 52

Total from September 1, 1891, to May 31, 1892: Donations, \$354,319.46; Legacies, \$157,378.53 = \$511,697.99.

FOR YOUNG PEOPLE.

THE STORY OF BUTARITARI.

BY REV. A. C. WALKUP.

BUTARITARI and the small island of Makin are separated by an ocean channel of four miles ; they are the most fertile of the coral islands of the Gilbert group. This group in Western Micronesia extends across the equator from three degrees north latitude to two degrees south latitude, or a distance of 300 miles, and from 175 degrees to 173 degrees east longitude. The distance from San Francisco is about 5,000 miles.

The king of Butaritari, Nan Temate, whose likeness is given here, recently came to the United States in the interests of his people. It took no little bravery for him to leave home and family, his cocoanut groves and tropical climate, and come to a cold climate, enduring a long voyage of from forty to fifty days, living upon sailors' food in a small schooner. He came among a people with whom he could converse only through an interpreter who knew a few words of broken English. His object was to seek



NAN TEMATE, KING OF BUTARITARI.

friendship and protection from a nation that had sent him and his people the Word of life. His islands are merely strips of broken coral and sand thirty miles in length, a few feet above high tides ; but he offers the United States a coaling station in the mid-Pacific.

Butaritari and Makin lie seventy-five miles from the rest of the group. They had been under the government, if it deserves the name of government, of one dynasty or family for many years before the arrival of a missionary. Sometimes the rulers governed with such severity that victims fell at the point of the warrior's spear without a moment's warning. At other times anarchy would prevail, every man doing what was right in his own eyes. A whole family would often be summoned at midnight to avenge an offence, either by assassination or by cutting down the offender's cocoanut trees, making him and his family beggars or compelling them to live on fish only. The common people mingled freely with the royal family, and especially so in lewd games and heathen practices. These games extend into the night, as long as the moonlight lasts, so that at the time of the full moon they continue until morning. The small children also have games, playing in the dark or around a bonfire until they drop down to rest and go to sleep in a neighbor's hut or on the sand-beach.

Most of the fishing is done at night, and when the party returns with a catch a supper is served, and the sleepers wake up to eat, even though it be in the small hours of the night. Rev. Hiram Bingham, the pioneer in this group, could tell you much of the degradation of this people as it was when he sent them their first Hawaiian missionary in 1865. His fellow-laborer, Rev. J. W. Kanoa, had already seen ten years of pioneer work in the midst of the dark heathenism on Kusaie, and afterward on Apaiang and Tarawa. He was a hard worker, and many a long walk or hard pull he had in going from village to village, sowing the good seed. Much of this seed sprang up only to be choked by the tares that the emissaries of the evil one were continually scattering. I have heard a converted sailor tell of an experience at Butaritari, when he as second mate of a whaleship was sent ashore, while the people were drinking their native liquor, to exchange a demijohn of rum for a barrel of cocoanut oil. The man took good care not to get into the hands of the savage people or let his boat get aground, and to see that the oil was in the boat before he left the devil's torch.

In 1880 I had my first sight of heathenism on this island of Butaritari. The then reigning king, a relative of this Nan Temate, and the royal family were lying drunk under an old hut, and as unconcerned seemingly about the visit of the new white missionaries as a herd of fat lazy swine would be at the approach of a dealer. Rev. H. J. Taylor and myself asked about buying land and building our foreign houses for our families, and about training schools to be gathered from the different islands of the group; but no notice was taken of our request, and we went on to Apaiang. Most of the people were reported to be drinking and dancing and indulging in lewd plays. The priests and priestesses were performing many ceremonies and incantations over children, not only at their births, but at their betrothals and marriages. Many sacrifices were being offered to deities represented by stones set up as idols. A few "beach-combers" lived on the island, as traders, in old native huts, and their stock consisted of rum, guns, tobacco, and other instruments of vice. Mr. Kanoa had not lost courage, although at that time his followers were reduced to a smaller band than Gideon's. Scarcely a score were dressed and in their right minds.

But visit the island with us now, after twelve years have passed. This king,

Nan Temate, is a warm-hearted Christian, has an organized police force and guard, has gathered in and destroyed all the guns except rifles for the guard, has destroyed all the maneabas (the name given to the large dance and vice houses), has imposed heavy fines for theft, gambling, and licentiousness; the fermentation of "toddy," the sap of the cocoanut blossom, which is regarded not only as the drink and food of children, but the daily nourishment of all, is strictly forbidden. What cannot be used within a few hours, when it is sweet, must be poured out, or boiled down into syrup for future use. No work, either fishing or traveling, can be done on the Sabbath. The king has now a foreign house for government use, also two frame houses for his family. Although a king, and portly, weighing from 250 to 280 pounds, he is not afraid of work. Mr. and Mrs. Rand went with us to pay him a visit. He had just returned in



A MANEABA OF FORMER TIMES.

a pajama suit, wet and soiled, with his company of natives, some girls being among the number, from gathering stones from the reef at low tide, bringing the stones in four large surf boats, to build a dock to land upon and also a walk to his house. Trading by foreigners is prohibited unless they pay a tribute of one hundred dollars yearly, and the selling or giving guns or liquor to the natives is forbidden entirely. Four firms, two of them American, one German, and one from Sydney, have stores and warehouses at the king's village, with branch stores at other villages on the island, to sell, if tobacco is excepted, only useful articles. Is it not a shame that these few foreigners from so-called civilized countries must have a saloon, signboard and all, just for themselves to drink and gamble in? Shall not the first be last and the last first?

You will now find the people well dressed, except when fishing or working in the water. In villages where we have been able to furnish them teachers, all the children, and many older ones, are in schools. The teachers thought the

1,800 books left them would not supply the demand of the market for books. On the Sabbath all are not only expected to attend worship and Sabbath-school, but seemingly enjoy attending, if a walk of three or four miles will enable them to do so. There are eight places for stated preaching, with five dedicated houses of worship, four of which were enlarged last year; all the people, including men and women, working as they could, the women making the matting to cover the large buildings.

They have a bell costing \$350, purchased to take the place of one costing \$180, a few years ago, and cracked by vigorous pounding. An outlying church has a bell weighing 128 pounds. There are 750 church members, 112 of whom were received on confession the past year, and 200 restored. The contributions for missionary work amounted to \$111.75, besides a contribution of \$250, gathered to help supply the American evangelist with a craft much needed for



GILBERT ISLAND WARRIORS OF FORMER TIMES.

touring among the islands. The prince, an exceedingly fine-looking, portly young man, stands with the choir and carries the bass in Coronation, Beulah Land, The Precious Name, or The Sweet By-and-by.

The directors in the work the last few years have been an aged Hawaiian couple, Rev. R. Maka and wife, and they have been asking for recruits to hold their work while they secure a rest in their homeland at the Sandwich Islands. This request has been in vain, until this year. Now all the students in Dr. Hyde's Institute at Honolulu, as also the wives of all, have volunteered to go anywhere in the Gilbert Islands. The Hawaiian Board's treasury is about empty, but nevertheless two families are to be sent. Where are the two families our American Board has been looking for in vain, from our seminaries and 6,000 student volunteers, who can be sent at once to hold the islands of the Marshall and Caroline groups and in time to bring about a similar result to that seen at Butaritari?

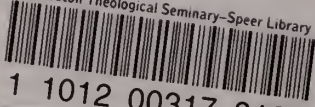
For use in Library only

For use in Library only

I-7 v.88

Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8169